Blair. 138

JOHN KNOX'S LITURGY.

Edinburgh Printed by Thomas and Archibald Constable

FOR

EDMONSTON AND DOUGLAS.

LONDON . . . . . HAMILTON, ADAMS, AND CO

CAMBRIDGE . . . . . MACMILLAN AND CO.

GLASGOW . . . . . JAMES MACLEHOSE.

THE BOOK

OF

COMMON ORDER

Commonly called John Knox's Liturgy.

TRANSLATED INTO GAELIC ANNO DOMINI 1567

By MR. JOHN CARSWELL, *Bishop of the Isles.*

EDITED BY THOMAS M'LAUCHLAN, LL.D.

Translator of "the Book of the Dean of Lismore."

EDINBURGH

EDMONSTON & DOUGLAS, 88 PRINCES STREET.

MDCCCLXXIII.

TO HIS GRACE

GEORGE DOUGLAS DUKE OF ARGYLL,

&c. &c.

THE PRESENT

AND MUCH HONOURED REPRESENTATIVE OF

ARCHIBALD, FIFTH EARL OF ARGYLL,

TO WHOM THIS WORK WAS ORIGINALLY INSCRIBED

IN THE YEAR 1567,

THIS RE-ISSUE IS DEDICATED

WITH

EVERY SENTIMENT OF RESPECT AND ESTEEM

BY

THE EDITOR.

March 1873.

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PREFACE.

THE old Scottish Prayer-book was originally published in Geneva. It was introduced into Scotland in the year 1562, and was circulated for general use in the vernacular. For the Highlands, however, such a work was of as little value as if it had been left in the original Latin; and it is specially creditable to KNOX and the Scottish Reformers, that they took measures to bring the Gaelic-speaking inhabitants of the Highlands under the same christianizing and civilising influences with the rest of the land. Soon after its appearance in English, it was accordingly resolved to have the Book of Common Order, as it was called, translated into Gaelic; and the work was undertaken by John Carswell, Superintendent of Argyll and the Isles in connexion with the early Scottish Presbyterian Church, and afterwards Bishop of the Isles. At whose instance the work was undertaken, it is not easy to say, whether at that of Carswell

himself, or at that of the Earl of Argyll, his patron, or in some measure at that of the leading ministers in the Church at the time. Let that be as it may, Carswell executed the work, and did so in a highly creditable manner. The book has become so scarce that there is only one perfect copy of it known to exist. That copy is in the possession of the Duke of Argyll. There is one imperfect copy in the British Museum, which was originally found in the house of a farmer in Stratherrick, near Inverness, and another in the Library of the Edinburgh University. The value set upon the work by scholars may be seen from the following extract from a letter of the Rev. Dr. Reeves of Armagh to the Editor:—

'Having lately learned that of the only three 'known copies of the work but one is perfect, 'and that that one is in private possession, namely, 'in the Library of his Grace the Duke of Argyll, 'and subject to all the contingencies in the many 'degrees which occupy the space between the 'four cardinal points of mischief—fire, damp, 'worms, and thieves—my anxiety has become 'more intense, and I have resolved on appealing 'to you to take active steps for the perpetuation 'of this literary treasure. Here is a chapter in 'the History of Scotland, and much more, a mine 'of philological treasure in one important branch

'of the most interesting language in existence—
'combining all the charms of living excellence, and
'all the prestige of unfathomable antiquity, and
'this on the very verge of extinction—one life in
'a lease of incalculable value! Oh, do try and
'convert that terminable lease into one of lives
'renewable for ever.'

In the following Volume the Editor has endeavoured to accomplish the object thus described. He has given a transcript of the original Gaelic of Carswell's translation, page for page, and line for line. He has printed the language just as he found it, including the errors of the press. The English version of the Prayer-book, given along with the Gaelic, is taken from that in the Works of Knox, Edited by David Laing, Esq., LL.D. In some cases, however, the Editor was obliged to translate from the Gaelic. There is one Prayer of which he was unable to find the exact original in any copy of the Prayer-book which he has seen. He has been unable further to find any original for the Catechism of Carswell beyond the first few questions, which correspond with Calvin's. The mode of blessing a ship going to sea seems also to be original, while the graces before and after meals are so changed from the originals which the Editor has been able to discover, that he has preferred giving an English rendering of them. Some other fragments are

also peculiar to Carswell's work. In one part, pp. 39-42, the English and the Gaelic division of the chapters do not correspond.

The Editor has to acknowledge his obligations to His Grace the Duke of Argyll for very essential aid in preparing this Volume; to the Senatus of the Edinburgh University, for the use of their copy of the Original, from which the transcript was chiefly made; and to David Laing, Esq., LL.D., for assistance in reproducing the English version of the Prayer-book.

THOS. M'LAUCHLAN.

EDINBURGH, *March* 19, 1873.

NOTICES OF BISHOP CARSWELL.

In the parish of Kilmartin, in Argyllshire, in a narrow, richly wooded Highland glen, and within a few miles of the south end of Loch Awe, lies the old castle of Carnassery. The castle appears to have been a stronghold of the family of Argyll, and had, as usual in such cases, its constable, who governed it in the name of the owner. In the early part of the sixteenth century this office was held by a family of the name of Carswell. Whence they had come does not appear, but the name is not a Celtic one, and the probability is that, like the Chisholms of the north, who came from Tweeddale, and became constables of the castle of Urquhart, the Carswells came from the Lowlands, and were appointed by the family of Argyll constables of Carnassery. John Carswell, the author of the following translation, appears to have been born about the year 1520. This is inferred from an entry in the record of the University of St. Andrews, to the effect that, in 1541, John Carswell, a native of Britain, was enrolled in the College of St. Salvator.[1] Allowing him to have been

[1] Wodrow Collections, p. 471.

twenty-one years of age when so enrolled, which was by no means improbable at the period, the date of his birth would seem to have been as stated.[1]

The first notice of Carswell in public life is in connexion with what is called the rebellion of the Earl of Lennox, the father of Darnley. Lennox having been deceived by Cardinal Beaton, who found the Earl of Arran a more flexible man, and being deserted by the French King, made overtures of service to Henry the Eighth of England. Endeavouring to raise a rebellion against the Government, he was defeated near Glasgow, and obliged to fly to England. In this rebellion he was joined by the Islesmen, and among others by John Carswell, who followed him in his flight.[2] At what time or in what circumstances he returned we know not, but the event shows that from the beginning he was opposed to the policy of Cardinal Beaton.

We next find him Rector of his native parish of Kilmartin, and chaplain to the family of Argyll.[3] The holding of such offices would seem to indicate that he was in favour with the Argyll family, and further, that he must have been a man of more than ordinary acquire-

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[1] Wodrow, quoting the records of St. Andrews University, says that in 1540 Carswell was incorporated in St. Salvator's College; that in the following year he took his degree of B.A.; and in 1544 that of M.A., on which occasion he is entered as 'Jho^es. Carswell, *Pauper*.' This last term must, however, be understood as merely meaning that in the division of the students, usual at the time, into 'divites' and 'pauperes,' he was classed among the latter, or those who paid a less fee than the others, or were able to live less expensively, such being usually of the middle classes of society at the time.

[2] Wodrow Collections, p. 472. [3] Keith's Bishops, p. 307.

ments. It is hardly possible to conceive that the Earl of Argyll would appoint, especially to the office of private chaplain, a man who was not of the same views on great public questions with himself, or who was not in point of intellect and acquirements likely to be a credit to the house. The Earl of Argyll of Carswell's day was Archibald the fifth Earl, of whom Douglas says, that 'He 'was the first of his quality who embraced the Protestant 'religion, of which he was a most zealous and sincere pro-'fessor, and recommended the promotion thereof and the 'suppression of Popish superstitions to his son on his 'deathbed.' Carswell's testimony to his zeal for the Protestant faith, in his dedicatory epistle in this book, is very emphatic.

In addition to the above offices, Carswell was Chancellor of the Chapel Royal in Stirling.

In the early Scottish Reformed Church, the offices recognised as of Divine authority were the elder, the deacon, and the doctor, and the church was organized in accordance with this view. It became evident, however, at once that arrangements of a special kind were essential to meet the requirements of the country at the time. Ministers were few, and to a large extent confined to one section of the country, and it was impossible that in such circumstances ordained men could be appointed to conduct worship and administer ordinances in all the parishes of Scotland. It was this state of things that gave rise to the order of superintendents, which was instituted in 1560,—an order possessed of no distinct jurisdiction or separate ecclesiastical office, but consisting of ordinary ministers invested with authority

to visit certain prescribed districts, and to see to the proper organization of the Church and the administration of Christian ordinances.

Five such superintendents were appointed in 1560, and among these was John Carswell, who had Argyll and the Isles assigned to him as his district. Such an appointment would not have been made in the case of a man destitute of the necessary qualifications. The other superintendents chosen were men of distinction in the Reformed Church, and it is not to be supposed that an exception would be made in the case of Carswell. He must have been known as a man of character and attainments ere the leading men of the period would have fixed upon him for so important an office. No doubt the number of ministers eligible for the office was small, the field of labour was wide and difficult, extending as it did to the Outer Hebrides, and the state of the people was such as to render it essential that the man who presided over the interests of the Church there should be a man of prudence, acquirements, and enterprise. Carswell makes reference to his duties in a letter written to Mr. Campbell of Kinzeancleuch, and dated off Dunoon, the 29th May 1564.[1] In that letter he says:—'As for the continewance, as is befoir writtin, it 'sall be vsit, bot becaus I pas presentlie to Kytire, and 'thaireftir to the Ilis, to veseit sum kirkis, I can nocht 'be at the Generall Assemblie, and thinkis that my 'travell now in the Ilis may do mair gude to the Kirk 'nor my presens at the Assemblie; becaus the Ilis can

[1] Wodrow Miscellany, p. 286.

'nocht be travellit wele throwch in Wynter, quhilk ze 'sall also remember at the Assemblie gif ze be thair; 'and efter my returning, I vald be glaid to commoun 'with zow as the oportunitie may serve. Thus com-'mittis zow to the protection of God.'

In 1564, Carswell was appointed Titular Bishop of the Isles. It appears from the Register of the Privy Seal[1] that Mr. Patrick M'Lane having by the Queen's recommendation been elected Bishop of the Isles and Abbot of Icolmkill, but from the state of his health and other circumstances being unable to fulfil these offices, he resigned his right to Mr. John Carswell, in consideration of a yearly pension for his support; and on the 12th January 1564-5, Mr. John Carswell got from the Queen a grant for life of the whole revenue, lands, and possessions of the Bishopric of the Isles and Abbey of Icolmkill, on condition of his paying a yearly pension to Mr. Patrick M'Lane for his support, and also paying the stipends of the ministers planted within the Bishopric, and relieving the Queen thereof. This gave him a claim to the revenues of the ancient see. The amount of these was not great, for previous to his time they had been greatly dilapidated by his predecessors, and of the remnant that existed there was manifestly much difficulty in raising any part. In the letter to Mr. Campbell, already quoted, he says on this subject:—'Bot in 'this mater of Teindis, it is nocht myne, bot the 'factouris. And zit gif George vald remember how

[1] B. xxxii. p. 126.

'reasonable I was in my ansuer to him, I wonder that 'he reportit nocht the samin to zow. Bot becaus I 'am vtherwayis occupyit, I vill nocht impesche zow 'with vrittingis to contene the haill mater thairin, bot 'vilbe weill content, owther to continew, or ellis to 'forgif the haill mater. Howbeit, I can nocht forgif to 'do my sobir diligens in furderance of the Kirk: For 'this standis the mater in this cuntrie; gif we craif our 'stipendis, and remitt tham nocht at thair plesouris, 'than our preching is onprofitable; and gif we remitt 'tham, than the travell can nocht be sustenit, for falt 'of sustentatioun of the travellaris; and of sum our 'travell nocht the better allowit, altho we became 'beggaris.'

On the 24th March 1566, Carswell was formally presented by Queen Mary to the Bishopric of the Isles and to the Abbey of Icolmkill. The words of the presentation are as follows:—'Per presentes facimus, constituimus, et 'creamus dictum magistrum Joannem, episcopum dicti 'episcopatus insularum, et abbatem dictæ abbatiæ de 'Ycolumkill,—simili modo, et adeo libere in omnibus re-'spectibus, causis, et conditionibus, ac si dictus magister 'Joannes ad dictum episcopatum et abbaciam in curia 'Romana provideretur.'[1] 'By these presents we make, 'constitute, and create the said Master John, Bishop of 'the said diocese of the Isles, and Abbot of the said Abbey 'of Icolmkill,—in the same manner, and as freely in 'all respects, causes, and conditions, as if the said 'Master John had been preferred to the said diocese

[1] Keith's Bishops.

'and Abbey in the Roman Court.' Keith remarks upon the presentation, that 'all this provision was, no 'doubt, made with a view that he might dilapidate the 'temporality to the family of Argyll.' This statement, however, is not consistent with a statement previously made by the writer himself; for, in his notice of John Campbell, whom he makes the predecessor[1] of Carswell, he states that 'He dilapidated most part of the benefice 'in favour of his relations; and some heritable jurisdic-'tions he conveyed to his own family of Calder.' It seems very probable that Carswell has been mistaken for Campbell, and that charges have been made against him of which he was in a large measure innocent. The low state of the diocesan revenue seems to have been more his misfortune than his fault. At the same time, there is reason to believe that it was through Carswell the Argyll family became Commendators of the Abbey of Iona,—an office from which they derive some privileges to this day.

Carswell's acceptance of the Bishopric was offensive to the church of which he was a member and minister at the time. It is probably with reference to this that Mr. Campbell of Kinzeancleuch would seem to have

[1] According to the Register of the Privy Seal, M'Lane, as already noticed, was the immediate predecessor of Carswell, and this John Campbell was his successor; for it is recorded (B. xli. pp. 75, 104) that John Campbell, Preacher of the word of God and Prior of Ardchattan, was elected Bishop of the Isles in Carswell's room, and that he got, on the 12th January 1572-3, a precept approving his election and for installing him in the pastoral office. If Bishop Keith be right in saying that Campbell dilapidated the benefice to such an extent as he describes, it must have been done after the days of Carswell. The probability is, however, that the benefice came in a very dilapidated condition into Carswell's hands.

remonstrated with him, for Carswell, in his letter quoted above, feels himself constrained to make a defence. He says,—'In your letter directit vnto me '(Beluiffit Brother in the Lord,) it apperis to me that 'ze are sinisterlie informit towardis me, or ellis in 'jugement and credit sum part facill. Becaus ze writt 'as ane mening that ze think the warld and induellaris 'thairof turnand to(o) fast; and indeid I feir the 'samin to be maist trew in generall: God forbid it be 'so in all speciallis. As for my awn part, concerning 'fast turning in Goddis causis or the faythfullis, I hoip in 'God, be assistance of his Spreit, to haue them dissauit 'that so vald report of me (gif zour mening be thus).'

That the Church disapproved of his proceedings is manifest, for, in the General Assembly 1569, a formal complaint was made against him for assuming Episcopal dignity, when 'Mr. John Kersewell, Superintendent of 'Argile, was rebooked for accepting the Bishopric of 'the Isles, without making the Assembly foreseen.' He would also seem to have taken the side of Queen Mary in the civil dissensions that then prevailed, and was at the same time rebuked 'for ryding at and 'assisting of the Parliament holden by the Queen after 'the murder of the King.' In this Parliament (1567) there were the Primate and eight Bishops, one of whom was the Bishop of Sodor (the Isles).[1]

The cause of Carswell's change is not very clear. In the above extract he denies its existence.

That the memory of Carswell is unpopular in Argyll-

[1] Acta Parl. ii. 546-7.

shire is very true. But two causes existed for this. The first of these was that he set himself in opposition to the Bards and Seanachies or family historians of the country, as men whose influence was unfavourable to the progress of religion. St. Columba had done the same in his day, and had suffered in consequence. Carswell was satirized and lampooned by those leaders of public opinion, and they transmitted their feelings of animosity to later times by means of their compositions. The other cause was that he was a zealous reformer. With many at the time who clung to ancient religious beliefs and usages, this of itself would be a sufficient ground of offence, and there can be no doubt that this would to a large extent influence the popular belief, even after the questions which gave rise to the feeling had died away. Besides that, notwithstanding his own earnest disavowal of it, Carswell cannot be freed from the charge of inconsistency. Beginning as one of John Knox's Presbyterian Superintendents, and ending as one of Queen Mary's Bishops, is sufficient evidence of this. And the transition from what is public to what is personal, is usually so short, and so easy, that this shortcoming in a public matter might readily lead to charges of personal wrong-doing. And yet such charges against the personal character of Carswell seem to have little foundation in fact. If he was penurious, which is the chief accusation brought against him, it is hard to see how he could have been otherwise, for he had a miserable income, and he had a wide and expensive charge.

It is clear that Carswell had an earnest desire for

the religious improvement of the people of the Highlands. No man of the time seems to have made similar exertions for their improvement. In 1565 the Geneva Prayer-book was first printed at Edinburgh, and in 1567 the Gaelic translation of that book was prepared by him, and passed through the press. It is remarkable to find that at so early a period provision for the wants of the Highlands should have so soon followed upon that made for the English-speaking portion of the kingdom. Nor is there reason to suppose that in this matter Carswell stood alone. The expense of the publication must have been considerable, and it is reasonable to suppose that he had the sympathy and support of the other Reformers, and that the cost of the undertaking was borne by friends of the cause elsewhere. That it was encouraged and aided by the then Earl of Argyll, is a very natural supposition. Besides the translation of the Prayer-book, Carswell seems to have executed a translation into Gaelic of Calvin's Catechism. This was not published for nearly sixty years after his death, but there is internal evidence to show that the work was Carswell's, and that it had lain by in MS. during that long period.

The work which is now reprinted is one which is highly creditable to Carswell's scholarship, as well as to his zeal. That it was executed by himself he states decidedly, while he apologises for what he holds to be great and manifold defects in the execution. Besides defects in the translation, he tells us that there was no proper correcting of the press, from the ignorance of the printer of the Gaelic language, and yet the work is

executed with an accuracy and propriety altogether remarkable for the time. The language is the ancient dialect employed by literary men, in both Scotland and Ireland, which some writers designate Irish, but which was equally cultivated by the Scottish Celt. The book is the first existing specimen of the Gaelic language printed in either Scotland or Ireland.

Carswell had considerable poetical gifts. In this volume there are some lines apparently composed by himself, and in addition to this, there is a hymn, given in a collection of Hymns, by D. Kennedy, Kilmelfort, published in 1786, and republished in 1836, which is attributed to him. This composition is usually called Carswell's advice to his son. As the work in which it appears is scarce, the hymn is here reproduced, as affording an opportunity of comparing the language of the same author in 1567, and as it appears in 1786.

LAOIDH.

Leis an Easpuig Carsuel (in ms.)

La do bhitheamsa gu mear, uaibhreach
A Mhacaidh ud is guirme suil ;
Aon fhocal air leas an anama,
Gur seirbhe bhlas no'm fearrn ur.

Eoin a bhaile so shuas,
Gur truagh nach tuigeadh tu am bàs ;
Nach faic thu fear na h-uaille shios,
'Us am feur uaine trid roi' fàs.

Ge mòr leat do ghiùdhrain Mhuc,
'S do bhuaile bhuar bhallach breac ;
Uibhir an ubhail ge beag,
Cha teid do'n uaigh chumhainn leat.

A dhuine thruaigh nach gabh thu eagal,
'M faic thu'n t-eug thugad na ruith ;
Ionnan s' bhi air bhord na h-uaighe,
Ged bu tu bu bhuain air bith.

'N uair bheirear uait an ceann-aghairt,
'S a theid air fradharc do shùl ;
Cuiridh iad thu sìnt' air mhaidean,
'S cha'n ann air leabaidh de'n chlòith.

Cuiridh iad thu'n ciste chumhainn,
Aon bhrat lìn do bhi mu'd chorp ;
Druim do thighe ri cuinnein do shroin,
'S cumhann an teach osda dhuit.

Tri slatan de dh'anart margaidh,
Theid mu'd chorp, gur beag a phrìs ;
'S bi' dh do chairdean, 's do luchd comuinn,
'G a ghearradh mu d' bhonnaibh shios.

Togaidh iad thu'n dara mhàireach,
Sluagh mu seach a' dol fuidh d'chorp ;
Ghille, ge mor leat do mhire,
Nithear cluich na cille ort.

Carbad beag nach bi do shàth,
Bheir iad leat gu beul an t-sluic ;
Làmh an ti bu chaoimh air uaire,
Uir gu tiugh 'g a shluaistreadh ort.

Bheir iad thu gu beul na h-uaighe,
Gun neart, gun fhradharc, gun lùth ;
Do chairdean a d' dheidh gu brònach,
'S fagar shios a d' ònrach thu.

A dhuine thruaigh nach fhan thu d' eagal,
'M faic thu'n t-eug thugad 'n a ruith ;
Ionnan s' bhi air bhord na h-uaighe,
Ged bu tu bu bhuain air bith.

HYMN.

By Bishop Carswell.

On the day in which I am merry, happy,
Thou my son of bluest eye ;
One word about the good of the soul
Is of more bitter taste than the fresh cut alder.

John, who livest in this town above,
It is sad that thou understandest not death ;
Seest thou not the man of pride below,
With the green grass growing through him.

Though thou esteemest thy herd of swine,
Thy fold of cows, spotted, speckled ;
So much as an apple, however little,
Shall not go with thee to the narrow grave.

Miserable man, wilt thou not fear,
Seest thou death hastening towards thee ?
Thou art just as if on the brink of the grave,
Even although thou shouldst live longest of any.

When the pillow is taken away from thee,
And thine eyes have been closed ;
They shall place thee stretched upon wood,
And not upon a bed of down.

They shall put thee in a narrow chest,
One fold of linen around thy body ;
The roof of thy house close to thy nostril,
A narrow dwelling place it is.

Three yards of linen from the market
Shall go round thy body, little is its value ;
And thy friends and companions shall be
Cutting it at the soles of thy feet.

They shall raise thee the next day,
Then alternately bearing thy body ;
Young man, though great is thy mirth,
The game of the grave shall be played with thee.

A little bier which thou wouldst not like,
They shall take with thee to the mouth of the pit ;
The hand that was kindest to thee once,
Shall now shovel earth rapidly on thee.

They shall carry thee to the mouth of the grave
Without strength, without sight, without power ;
Thy friends following thee in grief,
And thou shalt be left there alone.

Miserable man, wilt thou not fear,
Seest thou death hastening towards thee ?
Thou art just as if on the brink of the grave,
Even although thou shouldst live longest of any.

There are numerous traditions throughout the West Highlands respecting Carswell, and these have in some cases taken the shape of popular rhymes. One has reference to his height, which is said to have been uncommon. The following are the lines :—

An Carsalach mòr tha'n Carnasaraidh,
Tha na cuig cairt 'n a chasan ;
Tha 'dhroll mar dhruinnein na corra,
'S a sgròban lom, gionach, farsaing.

In English—

The great Carswell of Carnassery,
There are five quarters (45 inches) in his legs ;
His rump is like the back of a crane,
His stomach empty, greedy, capacious.

Other fragments of a similar kind exist, but it is not necessary to give them. They represent a feeling

which existed in a certain portion of the community, but they do not represent the real truth respecting Carswell.

Bishop Carswell died in July or August 1572.[1] He was alive on the 21st June 1572,[2] and was dead before the 4th September 1572, when a presentation was given to the Chancellary of the Chapel Royal, vacant by his death,[3] and on the 20th September, a license was granted to elect a Bishop of the Isles in his room.[4]

"There is a tradition that he ordered his remains to be deposited in the Priory of Ardchattan, about forty miles distant from Carnassery. The day of his interment was marked by a violent storm, which occasioned much distress to the great concourse of people who attended the funeral, carrying the bier on their shoulders, according to the custom of the times; so that to this day, when there is a tempest of more than ordinary violence, there is a common saying among the people, 'There has not been the like since Carswell's funeral day.'"[5]

These notices of Bishop Carswell are short and imperfect; but little has come down to us through the three hundred years that have intervened since his death. The times in which he lived were troublesome, and were followed by times not less so, and much of what may have been transmitted from his own time must have perished.

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[1] Privy Seal Reg. B. xli. fo. 20.
[2] *Ibid.*
[3] *Ibid.* fo. 30.
[4] *Ibid.* fo. 19.
[5] New Statistical Account, vol. vii. p. 556.

FOIRM NA NVRRNVIDHEADH AGAS

freafdal na Sacramuinteadh, agas foirceadul an chreidimh chriſtuidhe andfo fios. Mar ghnathuighear an eagluifibh alban doghradhuigh agas doghlac foifgel dileas dé tareis an fhuar chreidimh dochur ar gcul ar na dtarraing as laidin, & as gaillbherla in gaoidheilg le M. Seon Carsuel Miniſtir Eagluife Dé agcriochaibh earragaoidheal darab comhainm eaſbug iñdfeadh gall:

Ni héidir le henduine, fundamuint oile do tfuidhiughadh acht anfhundamuint ata ar na fuighiughadh .i. Iofa Criofd.

1 Cor. 3.

¶ Dobuaileadh fo agcló indún Edin darab comhainm dún monaidh an .24. la don mhis Aipril. 1567,

Le ROIBEARD LEKPREVIK.

FORMS OF

PRAYER AND

administration of the sacraments and Catechism of the Christian faith, here below. According as they are practised in the churches of Scotland which have loved and accepted the faithful gospel of God, on having put away the false faith, turned from the Latin and English into Gaelic by Mr. John Carswell Minister of the Church of God in the bounds of Argyll, whose other name is Bishop of the Isles.

No other foundation can any man lay save that which is laid even Jesus Christ.

1 Cor. 3.

¶ Printed in *Edinburgh* whose other name is *Dunmony* the 24th day of April 1567.

By ROBERT LEKPREVIK.

DONTRIATH
CHVMHACHTACH
CHEIRTBHREATHACH

chiuinbhriathrach, do ghiollaeaſbuig vanduibhne Iarrla Earragaoidheal, agas tíghearna Ladharna, agas Ardghíuiſdis na Halban darab Comhainm Liuetenanda Agcriocaibh Oilen indſeadh gall. Agas Airdcheand teaghluigh na righruidhe Albanuidhe ata M. Séon Carſuel Miniſtir Tſoiſgeil dé aguidhe agas agératach dé go diochra duthrachtach fa ſpioraid an ghlicais agas na tuigſe agas na firinde doneartughadh, agas domhedughadh and maillere ſonas ſuthain dſhaghail dó. O

DHIA ATHAR
tre Iosa Criosd
AR TIGHEARNA

FOR THE POWERFUL,

RIGHT-JUDGING, GENTLE-SPEAKING

nobleman, for Archibald O'Dūine, Earl of Argyll, and Lord of Lorne, and chief justiciar of Alban, whose other name is Lieutenant in the bounds of Innsegall (the Hebrides), and chief head in the family of the Scottish Kings, Mr. John Carswell, minister of the gospel of God, prays and entreats of God diligently, earnestly, that the spirit of wisdom and of understanding, and of truth may be strengthened, and increased, and that with this everlasting happiness may be found of him. From

GOD THE FATHER
through Jesus Christ
OUR LORD.

EBISTIL

NOS oirrdheirc onorach ata fós agas dobhi riamh arbuil, ag na daoinibh ghnathuigheas faothur noobuir dodhenamh, dochum antfaothair fin dodhul adtarbha dona poibleachaibh agas donacineadhachaibh agas da fliocht agas dalorg ina ndiaigh, toradh antfaothairfin dothiodhlucadh dona tighearnaibh no dona cairdibh no dona cumpanachaibh rera cofmhula anfaotharfin fein. agas is fearr dairidhe air agas ifmó arambi cumaoin ghraidh fhir dhenta antfaothair. Ataimse a thriath tairife agas a thighearrna dingmhalta ag leanmhuin anófa so go feadh mo chumhachta: agas agathuigfin cofamhlacht anadhbhairfe re tindtind dhiadhafa, agas hfeabhus dairidhe ar dheaghthiodhlucadh agas méd do chomaoine graidh imarcaidh oram, agas ar anadhbhurfin do condcus damhfa gur bhindenta damh anfaothar beagfa neoch is cedtoradh dom intleacht do thoirbheart agas do thiodhlucadh duitfe a thighearrna. oir do dhearbh do bheatha dhi adhafa

EPISTLE

It is an excellent, honourable custom which is now and ever was followed, by men who practised to labour or work, in order to make that labour to become profitable for the people and for the nations, and for the race and generation after them, to dedicate the fruit of their labour to the nobles or to the friends or to the companions who agreed with their work, and who were most worthy and who were most entitled to the love of him who did the work. I now, most worthy nobleman and excellent Lord, following this practice so far as in my power, and understanding how well this subject agrees with your heavenly mind, and how entirely you have deserved a testimony and an expression of love much merited from me, and on that account I saw that it would be proper for me to make over and to dedicate to you this little work of mine, which is the first fruit of my mind, my Lord, for your religious life has

adhafa o aois doleanbachta dúinne go bhfuil antadhbhar diadhafa cofmhuil rit. Agas fós dodhearbh truime aneire doghabhais ort ag cathughadh anadhaidh na druinge Lerbhail anfoifgel naomhtha dochur ar gcul hfeabhas dairidhe, air gan sin do dhul ar neifni choidhche. Agas gan tainm oirrdheircfe do dhul ar dearmad go deireadh an domhain. Agas getaid naimhde na firinde go minaireach aga ragha nach dlighfedis na prindfadha no na tighearrnaidhe saoghalta curum do bheith orrtha adtimcheall hfoifgeil dé, no adtimcheall dhroch chreidimh do sgris. Is fearr do thuig tufa an faidh naomhtha ina bhriathraibh, ina murfin .1. Daibhith neoch Iarus ar prindfaghaibh na talmhun beith eolach neamh ainbfeafach fa ladh dhiadha.

Is mursin fuaradar na feanaithreacha diadha (ful do sgribhadh an ladh) faoghal fada, agas tiodhluicthe maithe eile: do chum iad fein do bheith eolach adtoil de, agas do chum go

proved to us from the time of your childhood that this religious work is agreeable to you. And further, the weight of the burden you have borne in contending against those who would seek to destroy the holy gospel has proved how worthy you are that this should not be forgotten; and that your excellent name should not be lost sight of to the end of the world. And although the enemies of the truth say without shame that princes and nobles of this world have no concern with the gospel of God, nor with the nprooting of a false faith; you have understood better than that the words of the holy prophet David, who instructs the princes of the earth to know and not to be ignorant of the divine law.

It was thus that the holy patriarchs (before the law was written) obtained long life, and many other good gifts: so as that they themselves might know the will of God, and also that

ndendaois an toilfin dé do theagasg da gclandaibh, agas da fleachtaibh in a ndi aidh. Agas ge do rindeadh meid eigin do dhealughadh eidir òifig mhaoife agas oifig aróin, anuair tugadh an ladh do chlandaibhifrahel fgribhtha: gidheadh dearbhthar dhufnn le ambraithreas, agas leis an gcurum do ghabh maaofi air, nach amhain tug fe aire dona neithibh faoghalta, acht gurab mó anaire do bhi aige aran Ladh dhiadha do chongbail gan truailleadh ameafg an phobail, ina arna neithibh faoghalta.

Agas foillfighthear fin dúinn go maith leis an achmhufan tug fé darõ, agas don phobal vile, ag faigfin na honara tugadar don laodh ordha do rindeadar anadhaidh thoile dé, anuair do bhris feife an an da thabhaill ina rabhadar na deich naitheãta fgribhtha o mher de na nuile chumhacht, agas do rinde maoife dioghaltas ro throm orrtha as fin Do thuigeadar na breitheamhain, agas na righthe deaghchreidmheacha do bhi ar chloind Ifrahel anniſe do labhramar romhainn,

they might teach this will of God to their children and to their race after them. And although some difference was made between the office of Moses and the office of Aaron when the written law was given to the children of Israel: nevertheless we learn from their brotherhood, and from the care which Moses took of it, that he not only cared for the worldly things, but that he concerned himself more about the divine law being kept purely among the people than about worldly matters.

And this appears clearly in the rebuke which he gave to Aaron and to the whole people, when he saw the honour they gave to the golden calf which they made against the will of God, at the time when he broke the two tables on which were written the ten commandments by the finger of the Almighty God, and Moses inflicted very sore punishment on them on that account. The judges and believing kings of Israel understood that which we now say,

romhaind, mar do bhi Geidion, agas Samuel, agas Daibhith, agas Iſaſat, agas Eſaſias, agas Ioſias : agas cuid eile dona breitheamhnaibh, agas dona righaibh ara bfuil maſla, agas toibheim adtimna dhé odheachtadh an ſbirad naoimh : A ſe adhbhar fa dtarrla dhaibh bheith fan athais, agas fan imdheargadh fin odhia, nar thuigeadar go mbeanfadh daibh, aire do thabhairt don ladh dhiadha, no go raibhe ſe dfiachaibhorra, no ma dho thuigeadar é, gur leigeadar fa lár an churum bhudh cóir dhoibh do dhenamh taireis athuigſeana. Damadh ail lind eachtradha no ſgfeluidheacht an phobaill gheindtlidhe dfechain, do geibthear indta, gurab é antadhbhar cedna tug orra anumhla, agas anonóir do dhlighſedis do thabhairt do dia atabhairt do deibh breige .i. Ainbfis agas neamhchurum an ladha diadha, agas thoile dé, do bheith ar aprindſaghaibh, agas ge dhobhi ſeachran agas ainbfis or ra fan ladh dhiadha, do bhi cadhas agas onoir mhor aca dha thabhairt dona dé-

such as Gideon, and Samuel, and David, and Jehoshaphat, and Hezekiah (Uzziah), and Josiah : and also some of the wicked judges and of the kings who obtained disgrace and condemnation in the testimony of God from the inspiration of the Holy Spirit. The cause of their being thus under censure and condemnation from God was that they did not understand that it was their duty to care for the Divine law, nor that they were bound so to do, or if they did understand it, that they neglected the care they ought to take on so understanding it. If we seek to know the history of the Gentile nations, we shall find there that the same cause led them to give the obedience and the honour due from them to God to false gods, viz., ignorance and carelessness concerning the Divine law, and the will of God, on the part of princes, and that although straying from and ignorant of the Divine law, they had respect and great honour to

ibh balbha bodhra ſin da gcreiddis, agas dona feallſamhnaibh, agas dona daoinibh glioca do bhi aca : indas go niardaois comhairle ar a ndeibh anam aneigeantuis : agas anan shocracht, agas go ndeudaois caitheamh agas coſdus imar cach re ndealbhaibh, agas re naltoraibh breige. Agas da dhearbhadh ſin agcathair na haithne do bhi na ſgoil gliocais geinearalta go huilidhe ameasg an pho bail gheindtlighe dobheireadh gach aòn diḃh go coitcheand mar mhiondaibh na briathraſa ſiós. Pugnabo pro templis & ſacris ſolus & cum alijs. 1. Cathochaidh me amaonar agas maille re cách ar ſon na dteampall agas na naltor, agas na neitheand naomhtha. Ar anadhbhar ſin is dearbhtha dúinne go raibhe curum, agas cadhus, agas creideamh agan phoball gheintlighe go huilidhe da ndeibh agas da dteampluibh. Da reir ſin is ſollas go bfuillid an mhuintear iarras ar tighearnaibh agas arprindſaghaibh crisduidhe gan cúrum an reachtadiadha do bheith orra ina naimhdibh

give to the dumb and deaf gods in whom they believed, and to the philosophers and wise men whom they possessed ; so that they were wont to ask counsel of their gods in the time of distress and of necessity, and were wont to spend liberally on their images and on their lying altars. And this was shown in the city of Athens, which was a school of wisdom generally among the heathen nations throughout, where every man commonly took an oath, in these words, Pugnabo pro templis et sacris solus et cum aliis.—viz. I shall fight for the temples and the sacred things alone and along with others. Wherefore it is clear to us that the heathen people had care and respect for, and faith in, their false gods and their temples. According to this, those men who desire Christian lords and princes to have no care for the Divine law are the

dibh don naduir dhaona.

Is and ſa timnaſa Ioſa ata gch vile ni rigmaoid aleas dardteagaſg: Ata indte an ladh neoch nochtus dúind mar ſbeclair ar nolc féin, agas ar ndamnadh, da madh ail le dia ceirtbhreitheamhnus do ghenamh oraind do reir ar peacaidh Ata amhór throcaire agas amhorghraſa ag furail maitheamh a peacadh ar gach enduine aithridheach, óir is andsa le día aithridhe an pheacaidh, ina abhas. Agas ata indte oidhreacht ſhlaitheamhnuis dé, arna gealladh da gach neach ghabhas crioſd ar dtighearna chuige na chroidhe maille re deagh chreideamh.

Maseadh cindus do múchadh, agas do baitheadh agas do trnailleadh an timnaſa Chriſd: cindus do ſgrioſadh aladh le foirrneart an Papa, agas na neaſbul bfallſa eile neoch do mheall an ſaoghal go huilidhe iſinaimſirſe le nainbſios imarcach is follus duitſe athigherna. Oir ni hair dhimhaoineas do chnaidh dhuit an ſaothar do rinde tu as toige ag leghadh an ſgribtuir dhiadha:

enemies of the human race.

It is in this revelation of Jesus that we have all we need to teach us. We have in it the law which, as a looking-glass, shows us our own evil, and our condemnation, if God were pleased to judge us according to our sin. His great mercy and his great grace are pressing the forgiveness of sin on every penitent man, for God prefers the penitence of the sinner to his death. And there is included in it the inheritance of the heaven of God, promised to every one who receives Christ our Lord to him in his heart in good faith.

If so, you know well, my Lord, how this testimony of Christ has been suppressed, and drowned, and polluted; how the law has been destroyed by the oppression of the Pope and the other false apostles who have deceived the world altogether in this time, through great ignorance. For it is not in vain that you have laboured from your youth reading the holy Scriptures,

oir is mo do chuir tu afuim an ni do dh earbh an foifgel diadha dhuit, ina meid oirrdhearcais haoifi, agas fad anghnathuighe do chualais do bheith agna findfearaibh onoracha dochnaith romhad, agaithris aran righ dhiadha Efifias Neoch do bhi na óganach ar bfaghail righeachta dó. Afeadh do rinde fé an leabhar diadha do ghabhail na laimh 1. an timna ina bfuil toil Dé, agas afoiilfiughadh dona poibleachaibh, agas tug arna faidhibh agas arna fagartaibh tré rath de a foillfiughadh do chlandaibh Ifrahel agas do hindarbadh leis an ladh truaillidhe tugadar na sagairt shantacha aninadh reachta dé, do chomhmoradh agas do mhedughadh adtighearrntuis tfsaoghalta féin le hainbfis andimhaoinis ar comhairle tfatain. 1. an ainfbir aid namha righachta crift, gan fhechain do dhochar dhamhed da bfedfadh techt indiaidh anadhbhuirfin. Nir fhech maoifi da chuntabhairt, anuair do gabh fé do laimh ar furaileamh Dé cland Ifrahel do thabhairt as aneigeift, agas

for you have preferred that which the Divine gospel has shown to you to the greatness of the ancient fame, and the old customs which you have heard were followed by your honourable ancestors who preceded you, speaking of the holy king Hezekiah (Josiah ?), who was a youth when he obtained the kingdom. What he did was to take the holy book into his hand, viz., the testimony in which is the will of God, and to make it known to the people, and to make the prophets and the priests through the grace of God to make it known to the children of Israel, and to expel by its means the corrupt law which the covetous priests gave in place of the law of God, in order to establish and increase their own worldly power, through vain ignorance by the counsel of Satan, viz., the evil spirit who is the enemy of the kingdom of Christ, without looking to the evil that might follow on that account. Moses did not consider the danger when he undertook at God's command to lead the children of Israel out of Egypt,

agas ard mhonadh nach bfetfuidhe adhul argach taobh dibh. Agas faró le neart a tfluaigh vile na ndiaidh. Nir fhech Geidion do Loidhed amhuintire anuair do indfuidh an fluagh geinntlidhe le tri chéd, agas nior bheidir araibhe na adhaidh daireamh ar animad Nir fhech daibhioth righ agas e na oga nach ardteacht ó aodhuireacht a threda do loighead achuirp féin, no dhá oige, no dhá neamh fhoirbhtheacht agceardaibh gaifgidh no eangnamha, gan dul do chomhrac re goilias fomhoir vathmhur ainmin an arrachta, romhor o chorp, foirfe anaois, agas é eolach intleachtach agcathaibh agas agcomhlandaibh, agas gidheadh do chind leo na hoibreacha agas na faothair fin do ghabhadar do laimh a hucht anfbirad naoimh, agas araithne Dhé na nuile chumhacht Do chind leifin righ romhaith doraidhamar romhaind .1. Efachias fgris na ndealbh, agas na mbileadh, agas brifeadh na naithreach prais. Do chind a obair, agas a eachtra le

and the high mountains along both sides of which no man could go, and Pharaoh with the power of his people behind them. Gideon did not consider the fewness of his men when he attacked the heathen with his three hundred, and when the number of those against him could not be counted for greatness. David, and he a youth coming from herding his flocks, did not consider the littleness of his body, nor his youth, nor his want of skill in the exercises of war, and dexterity in arms, so as to refuse to fight Goliah, a great, cruel, and fierce giant, immense in body, mature in age, and knowing, skilful in fights and conflicts, nevertheless they succeeded in those enterprises and works which they undertook by direction of the Holy Spirit, and by the command of God Almighty. The King of whom we have spoken already, viz., Hezekiah, succeeded in destroying the images, and the groves, and in breaking the brazen serpents. His work and enterprise succeeded well with

maoiſe ag tabhairt an pobail treſan bſa-irrge, agas aga mbeathughadh ſan dith-reibh re da ſhithead bliadhan leis an Manda .i. Leis an mbeathaidh tugadh do doneimh, tareis an righ, agas na neigiſteachvile, do bhathadh. Do chind le Gedion briſeadh ar anaimhdibh agas ar a eaſcairdibh, acht ger bheg amhuintear ag ſechain araibhe na adhaidh do chind le daibhith agas é na mhachamh óg, an arrſaigh golias neartmhar neimhmeirbh domharbhadh denurchur cloiche as a chrandtabhaill.

Do chind leatſa athighearna ar aithris na righruidhe ro vaiſle ſin do raidheamar romhaind, gach obair, agas gach ard tſaothar dar thinnſgain tu, tré rath an ſbirad naomh, agas le heolas an ſgribhtuir dhiadha, gan ſechain do chundtabhairt no do ghábhadh, no do ghuaſacht da raibhe oraibh .i. Sgris ſuarchreidimh, agas ſuarchradhbhaidh, agas loſgadh dealbh, agas drocheiſimlara, agas leagadh agas lanbhriſeadh altor agas inodh a ndentaoi iadhbarta

breige

EPISTLE

Moses in leading the people through the sea, and in feeding them in the desert for forty years with the manna, viz., with that food which was brought from heaven after the king and all the Egyptians were drowned. It prospered with Gideon when he broke in on his enemies and on his foes, and though his numbers were few when we see the numbers against him. It prospered with David, and he quite a young man, so as that he killed the old Goliath, strong and vigorous, with the shot of a stone from his sling.

It has prospered with you, my Lord, in telling of the noble kings spoken of above, in every work and great enterprise you have undertaken, through the grace of the Holy Spirit, and knowledge of the Holy Scripture, without looking to your danger or peril, or to any trouble you might endure, viz., in destroying the false faith and false worship, and in burning images, and putting down evil example, and in breaking down and levelling altars and

breige do bhunadh : agas ſgris meirleach agas mibheſach agas ſoghla agas ſoireigne. Agas na dhiadh ſin medughadh agas mór chumhdach, agas onorughadh na heagluiſi criſduidhe go comhlan. Oir is buaine dhuit an caithreimſi abfiadhnuiſi dé, ina gach caithreim ſaogalta oile marata creachadh, agas comhlomadh na gcomharſand agas na gcoigcrich, agas marbhadh, agas mórmhughughadh a ndaoine, agas loſgadh, agas lán mhilladh anaitreabh agas anaras. Agas gidheadh ní fhuil an ainbfis damhſa go mberaid moran dona heaſbulaibh ſallsa, agas dona daoinibh ata ar ſeachran creidimh fós breathanadhaidh na mbriatharſa adubhramar romhaind. Agas aderaid gurab cogadh agas argain araneagluis : agas fós gurab ſgris aran tuaith anobair do gabhais do laimh, agas fós gurab droch ċreideamh, agas gurab teagaſg gan tarbha anſoiſgel atamaoid donochtadh doibh. Agas gidheadh adeirimſi gan chuntabhairt da reir ſin go bfuilit ſeán ſein ag leanmhuin

places where lying sacrifices were offered, and in uprooting thieves and immoral persons, and robbers and oppressors. And after that, fostering and protecting and honouring the Christian Church fully. For this praise is more lasting to you in the sight of God than the world's praise for harrying and destroying neighbours and strangers, and killing and deeply injuring their men, and burning and destroying their houses and their places. And notwithstanding that I am not ignorant that many of the false apostles and men that are astray concerning the faith will give their judgment against those words of mine which I have spoken. And they will say that fighting and ruining the church, and besides that destroying the people, is the work which you undertake ; and further, that the gospel which we proclaim to them is an impure faith, and profitless teaching. And notwithstanding, I say without danger as to that, that these themselves walk

luirg afindfear, ag tabhairt tighearndtuis, agas vmhladon reacht dhaonda inar beathuigheadh iad, agas ag tabhairt fhuatha don reacht dhiadha, dhligheas gach aondúine do ghradhughadh.

Agas go dtarrla an mheidfi do mhinaire do dhruing aca go dtugadar freiteachre foifgel Dé dheifteacht agas go nabruid an bibla naomhtha do bheith bregach, mar adubhradar na hiubhail lé Crifd ar dtighearna. Seductor populi dæmonium habens .1. Is cealguire án pobail é agas ata deamhanand, agas maradubhradar cland Ifrahel go minic re maoife, agas ris na faidhibh eile go raibhe fiad ag buaidhreadh na bpoibleach, ar fon a bhéith dhoibh ag noctadh aithentadh agas thoile dé, agas arfon bheith dha iar raidh orra, á ndee fallfa, agas á ndealbha breige, do threigean. Afe antadhbhar cedna ata anois agan tfaoghal bhuaidheartha dhaoibhfe athighearna agas dúinne. Gidheadh is tuicthe dhuitfe athighearna agas dúinne fós nach oircheas flighe mhaith no adhbhur maith do threigean

in the footsteps of their forefathers, giving authority and obedience to the human law in which they were brought up, and hating the divine law which it is the duty of every man to love.

And this want of shame has appeared in some of them that they have vowed against hearing the gospel of God, and say that the Holy Bible is untrue, as the Jews said of Christ our Lord, Seductor populi dæmonium habens, viz., A deceiver of the people having a devil ; and as the children of Israel often said to Moses and to the other prophets that they were deceiving the people, because that they were showing the commandments and will of God, and because that they required of them to forsake their false gods and their lying images. It is the same cause that the wicked world has against them and against us, my Lord. Nevertheless, you and we, my Lord, know that it is not creditable to forsake the right way and a good cause

threigean arſon chothaighe, agas ſhuatha na ndrochdhaoine aderadhſin, Aranadhbhurſin do báil linde an ní nach gcualamar do dhenamh romhaind do thindſgna anois, mar atá foirm, & bridh na nurrnaidheadh, agas na Sacramuinteadh naomhtha do chur ingaoidheilg, óir do ghabhamar an mhéidſin domheifnigh chugaind ardhitheall do dhenamh ambriathruibh Crioſd, do chomhſhurtacht na Heagluiſe criſdaidhe, acht gé nach romhaith ar ngaoidhealg, gidheadh is gabhtha mo dheaghthoil vaim ſe ar fon mhuireaſbhadha, & adbhuim ſéin fós vireaſbhuidh mhòr do bheith oram, agcanamháin ghaoidheilge agas abſoirm mo dheachtaidh, & ar an adhbhurſin, geallaim vmhla do thabhairt don tí is eolcha iná mé. Achtcheana atá afhis agam, nach amilis bhriathruibh na bſeallſamh do cuireadh an Sgriobhtuir diádha, & nach bſuil ſeidhm aige ar dh ath breadhdha bregach na bfileadh do chur air : óir is lór don fhírinde í ſéin mar fhiadhnuiſe, gan brat oile do chur impe, acht géta ſeidhm agan mbreig tſao-

because it is opposed, and because of the hatred of wicked men. For that cause we desire now to begin that which we never heard was done before, such as to translate into Gaelic the forms and summary of prayers, and the administration of the sacraments; for we have taken this much courage to ourselves to endeavour to do this, in the words of Christ, for the comforting of the Christian Church; but though our Gaelic is not very good, yet my good intentions may be taken in room of what I want, and I confess that I have a great want, in my knowledge of the Gaelic language and in my power of writing it, and for that reason I promise to submit to any man of more knowledge than myself. But, moreover, I know well that it is not in the sweet words of the learned the truth of the Holy Scriptures is clothed, and that there is no need of giving it the fine polished lying colour of the poets. For the truth is a sufficient witness for itself, not requiring any other covering; but although the lie of this world re-

ghalta ar dhath égſamhail oile dochur impe da cumhdach don taobh amuigh, ar anadhbhar go bfuil ſi lochtach don taobh aſtoigh, & gebé da dtug Diá do thidhlocadh, bheith eolach agceart cha namhna ſgribhaidh, & deachtaidh, & labhartha na gaoidheilge, is mó atá dſia chaibh air an tiodhlucadh ſin fuair ſé ó Dhiá, do chaitheamh ré cumhdach, & ré comhmoradh na firinde atá a Soiſgel Dé, iná a caitheamh ré cumhdach breige, nó egora, nó feachráin anadhaidh an Tſoiſgeilſin, An tadhbhar prindſibalta do bhroſnaidh mhé, do chum an tſaothairſe do dhénamh .i. grádh Dé ar tús, & ar eagla go naigeoradh ſé oram antálenta .i. an tidhlucadh tug ſé dhamh do chur ar dimbuil, agas grádh Eagluiſe Dé, agas do dhénamh cuidighe lembraithribh Crioſdaidhe, atá abfeidhm thea gaiſg, agas chomhfhurtachta, agas ar abſuil díth leabhar, & maille ris na hadhbharaibhſin, do bhroſnaidh gomór mhé méd mo dhóchais as do dhaingneſi, agas as do bhuaine, ſa ſlighe dhiadha do ghlacais as toige, agas as tanfhoirfeacht

quires some other remarkable colour to be given it as a cover from without, inasmuch as it is corrupt within ; and to whomsoever God gave knowledge to write the language and to compose well, and to speak in Gaelic, so much the greater is his obligation to use this gift given him of God to defend and to build up the truth which is in the gospel of God, rather than to use it for defending a lie, or wickedness, or departing from that gospel. The principal reason which moved me to undertake this work was, viz., the love of God first, and fear lest he might demand of me the talent, viz., to abuse the gift he had bestowed on me, and love to the Church of God, and to help the Christian brethren who have need of teaching and of comfort, and who have no books ; and along with these reasons I was much moved by my hope in your firmness and consistency in the divine way which you chose from your youth and from the days of your im-

athighearna ag breathnughadh agas ag tuigſin gurab pátrun dileas dingmhalta agas gurab oide carthanach don fhirinde thú, agas fós gurab cádhas agas comairce dona daoinibh anbfanda egcrua idhe bhios ingábhadh no inguaſacht ar ſgath nafirinde thú, agas tuigmaoid fós gurab athair dan chloind bhis ar athchur agas ar indarbadh arſon na fírinde thú: agas fós go bfedaid timpiridhe agas teachtuiridhe agas miniſdrighe na firinde comhnuidhe & comhthoiriſeamh do dhenamh fad ſgiathanaibh. Agas atamaoid aga radha ribh athighearna gan ſimplidheacht antidhluice no fhir antidhluice do mheas, acht feabhas na ſligheadh agas anadhbhair, agas gradh agas gnathumhla neamhcealgach fhir antidhluice dhuit do mheas. Oir da mbeindſe a gcomhthrom ghlicais agas eolais agas intleachtha ris na hudaraibh no ris na ſaoithibh is duidſe athighearna do bhéraind toſach mhindtleachta agas mheagna oir do ghabh Criſd an da pingind do chuir anbhain-

B.

perfection, my Lord, judging and understanding that you are a faithful, firm patron, and a kind support to the truth, and that you are a friend and protector to the weak, suffering, who are in danger and difficulty for the truth, and we understand that you are a father to those children who are persecuted and driven away for the truth's sake; and further, that servants, and messengers, and ministers of the truth can find rest and refuge under your wings. And we say to you, my Lord, not to consider the littleness of the gift or of him that gives it, but the excellence of the way and of the cause, and the love and sincere obedience to you of him who makes the gift. For if I were of equal wisdom, and knowledge, and understanding with authors and with wise men, it is to you, my Lord, that I would give the first-fruit of my understanding and mind, for Christ took the two mites which the widow

treabhthach aſdoc na hoſrala & do tſla naidh í ar dtuigſin adeaghchreidimh agas adeaghcroidhe dó. Gabhſa marſin athighearna mo dha pingindfe anois chugad, oir da dtugadh an Rí ós gach righ & antriath ós gach tighearna .ı. Ioſa criſd tidhlucadh bhudh mó ináfo dh amhſa do ghebhthaſa é achtgo mbeith gean agad féin ar afhaghail. Oir is doilidh gach toſach is na neithibh neamh ghnathacha, gidheadh anní do tindſgnadh ata fé leathullamh Diá na nuile chumhacht ar grádh amhic charthanaigh Ioſa Criſd do choimhed agas do chomhſhurtacht hindtinde agas do chroidhe maille ris anſpiraid neartmhuir naomh do dhenamh athoile diadha ata arna foillſiughadh duit na reacht beandaighe, do dhortadh aghrás agas aghér mhirbhuile maille ré rath imarcach ar do poibleachaibh, agas ar do dhuthaidh, agas ar do dhaoinibh agas ar do thuathaibh, agas go hairidhe ar do mhiniſdribh ar feadh do thighearn tuis go huilidhe. Bidh amhlaidh.

Don.

put in the treasure of the offering, and he saved her when he understood her pure faith and pure heart. Receive then, my Lord, my two mites now; for if the King of kings and Lord of lords, viz., Jesus Christ, were to give me a greater gift than this, you would get it if so be you were willing to receive it. For the beginning of a thing to which we are unaccustomed is difficult, but once it is begun it is half-finished. May the Almighty God, for the love of his dear Son Jesus Christ, keep and comfort your mind and your heart by his powerful Holy Spirit, that you may do his divine will which is revealed to you in his holy law; may he pour of his grace and his marvellous light with abounding favour on your people, and on your country, and on your men, and on your tenantry, and especially on your ministers over your whole possessions. So be it.

To the]

THIOGHLAICTHE.

Don trinoid thoghaidhe thré pearſandaigh .1. donathair mhor mhirbhaileach, & don mhac mhaiseach mhor chumachtach, agas don ſpirad naomh nós oirrdheirc, is cóir gach vile onoir & ghloir agas bhuidheachas do thabhairt tré bhioth fiór.

DO CHVM GACH VILE CHRISDVidhe ar feadh an domhain go himlan & go hairidhe dfearaibh Alban & Eireand, don mheid dibh ler bhail briathradíſle Dé do ghabhail chuca na gcroidheadhaibh & na nindtindibh, ata Eóin Carſuel acur abheandachta agas aguidhe an ſpirad naomh dho ibh odhia athar trid. IOSA CRISD ARDTIGHEARNA.

B. 2.

DEDICATORY.

To the most excellent Trinity of three persons, viz., to the great, marvellous Father, and to the fair, great, and powerful Son, and to the Holy most adorable Spirit, it becomes all honour and glory and thanks to be given, for ever and ever.

Unto every Christian throughout the whole earth, and specially to the men of Alban (Scotland) and of Eireand (Ireland), to such of them as desire to receive the faithful words of God in their hearts and minds, John Carswell sends his blessing, and prays for the Holy Spirit for them from God the Father, through JESUS CHRIST OUR LORD.

ACHT ATA NI CHEANA IS MOR AN leathtrom agas anuireafbhuidh ata riamh orainde gaoidhil alban & eireand, tar an gcuid eile don domhan, gan ar gcanamhna gaoidheilge dhochur agcló riamh mar ataid agcanamhna & adtean gtha féin agcló ag gach vile chinel dhas ine oile fa domhan, & ata vireafbhuidh is mó iná gach vireafbuidh oraind, gan an Biobla naomhtha do bheith agcló gaoidheilge againd, marta fé agcló laidne agas bherla agas ingach teangaidh eile ofin amach, agas fós gan feanchus arfean no ar findfear do bheith mar an gcedna agcló againd riamh, acht ge tá cuid eigin do tfeanchus ghaoidheal alban agas eireand fgriobhtha aleabhruibh lámh, agas adtamhlorgaibh fileadh & ollamhan, agas afleachtaibh fuadh. Is mortfaothair fin re fgriobhadh do laimh, ag fechain an neithe buailtear fa chló

BUT THERE IS INDEED

a great disadvantage and want under which we the Gael of Alban (Scotland) and Eireand (Ireland) have ever lain, beyond the rest of the world, that our Gaelic language has never been printed, as have been the languages and tongues of all other nations in the world; and there is a greater want than any other from which we suffer, in that the Holy Bible has never been printed in Gaelic as it has been printed in Latin and in English, and in all other tongues, and besides in that the history of our forefathers and our ancestors has likewise never been printed; but although some of the history of the Gael of Alban and Eireand is written in manuscripts and in the remains of poets and chief bards, and in the notices of the learned, it is great labour to write with the hand, when men see what has been printed rapidly and in

chló araibrifge agas ar aithghiorra bhios gach én ni dhá mhed da chriochnughadh leis. Agas is mor an doille agas an dorchadas peacaidh agas aineolais agas indtleachta do lucht deachtaídh agas fgriobhtha agas chumhdaigh na gaoidheilge, gurab mó is mián léo agas gurab mo ghnathuidheas fiad eachtradha dimhaoineacha buairdheartha bregacha faoghalta do cumadh ar thuathaibh dédhanond agas ar mhacaibh mileadh agas arna curadhaibh agas fhind mhac cumhaill gona fhianaibh agas ar mhóran eile nach airbhim agas nach indifim andfo do chumhdach agas do choimhleafughadh, do chiond luadhuidheachta dimhaoinigh an tfaoghail dfaghail doibhféin, ína briathra difle Dé agas flighthe foirfe na firinde do fgriobhadh, agas do dheachtadh, agas do chumdhach. Oir is andfa leis antfao ghal anbhreg go mor iná anfhirinde, da dhearbhadh gurab fiór anabruim dobh eirid daóine foaghalta ceandach ar an mbreig agas ni hail léo an fhirinde do

how short a time it can be done, however much there may be of it. And great is the blindness and darkness of sin and ignorance and of understanding among composers and writers and supporters of the Gaelic, in that they prefer and practise the framing of vain, hurtful, lying, earthly stories about the Tuath de Dhanond, and about the sons of Milesius, and about the heroes and Fionn Mac Cumhail with his giants, and about many others whom I shall not number or tell of here in detail, in order to maintain and advance these, with a view to obtaining for themselves passing worldly gain, rather than to write and to compose and to support the faithful words of God and the perfect way of truth. For the world loves the lie much more than the truth, proving how true it is which I say, that worldly men will give a price for the lie but will not

chluifdin anaifgidh. Cuid mhor eile dar nainbfios agas dar naineolas an drongfa adubhramar romhaind, dith teagaisg fhirindigh oraind, agas leabhar maith neoch da thuigfedis cách go coitcheand as ambriathruibh féin, agas as adteangaidh ghnathaidh ghaoidheilge.

Achtchena do fhosguil Dia na nuile chumhacht, agas Rí nandul & na nárchaingeal róid agas flighthe fuaithenta & doirfi dhúine anois, da chur agceill dúinn go bfuil ceadaighthe againd an fgriobhtuir diadha do léghadh agas do thuigfin agas do chur agceill dona poibleachaibh. Agas fós go bfuil foirm agas bridh na nurrnaidheadh agas modhfreafdail na Sacramuinteadh & foir ceadal an chreidimh Crifdaidhe arna chur aneagar dúinn ona braithreachaibh crifdaidhe dobhí fa chathraidh dara comhainm Geneua. Acht ata nícheana dabfaicind duine éigin do thaobh ghaoidheal Alban no Eireand, do ghebhadh do láimh anuireadfa do chu idiughadh do dhenamh re heagluis Dé

anleabhar

listen to the truth when offered them for nothing. Besides a large amount of the want of knowledge and the ignorance of those of whom I have already spoken arise from a want of faithful teaching among us, and of a good book which men could understand generally in their own tongue and in their own native Gaelic language.

But God Almighty and King of all things and of archangels has opened up an excellent path and way and doors for us now, proclaiming to us that we are free to peruse the Holy Scriptures, and to judge of them and declare them to the people. And besides that, the forms and substance of the prayers and administration of the scaraments, and the Confession of the Christian faith, are put in order for us by the Christian brethren who are in the city called Geneva. But there is this, if I saw any man of the Gael of Alban and of Eireand, that should undertake, in aid of the Church

anleabhar beagſa do chur agcanamhain ghaoidhilge afatuigſedis cach é, do badh maith lium é. Agas nirachaind féin aſeilbh antſaothairſe do dhenamh. Agas onach bſuaras ſin, & mátá ſé and nach aithnidh dhamhſa é ſós do ghabhas féin do laimh ar gradh Dé agas na heagluiſe meiſneach is mó ina mhac faind, agas mo chumhachta do dhenamh. Indochas go gcuideochadh Dia lium imuireaſbhuidh agas imaineolas.

Acht cheana Saoilim fós nach bſuil imarcaidh no eaſbhuidh andſo acht mar tá ſé agcló na laidne & anghaillber la. Acht mura bfuil vireabhuidh no imarcaidh and do reir dheachtaidh no cheirt na bfileadh ar an ngaoidheilg. An ní ar nach bfuil feidhm no foghnamh agan ſgribhtuir dhiadha air, agas is tearc neach agabfuil ceart canamhna na gaoidheilge, agas ni na Nalbain amhain acht Aneirind féin acht mara bfuil ſé ag beagan daois ealadhna mhaith re dán agas re ſeanchus agas ag meid eigin do mhacaibh maithe leighind agas arna-

of God, to translate this little book into the Gaelic language in which men could understand it, it would be very grateful to me. And I myself would not undertake this work. But since none such has been found, or if there be such I do not know him, who will undertake it out of love to God and to the Church, with more ability than my means and my power can bring to it. I hope that God will aid me in my defects and my ignorance.

But indeed I believe that there is nothing wanting here more than as it is printed in Latin and in English, unless some want or defect appear in the Gaelic as it is written accurately by the poets. This is a matter which the Holy Scriptures do not require, and indeed they are very few who know the Gaelic correctly either in Alban or in Eireand, unless it be a few learned men skilled in poetry and history, and some good scholars; and

adhbharſin da bſaghadh ſaói re healadhain locht ſgriobhtha no deachtaidh ſa leabhar bheagſa, gabhadh ſe mo leithſgelſa, óir ni dhearrna mé ſaothar ná foghluim ſa ngaoidheilg, acht amhain mar gach nduine don pobal choitcheand. Acht cheana do gheibhid na daoithe, agas na bromanaigh lochta imarcacha is na neithibh bhios gan locht gan vireaſbhuigh & leigidh ſiad anégoir tharrſa gan an locht bhios go follas indte dſaicſin. Agas nihād ſa cho ir bhios anlocht adeiridſean do bheith indte acht iondtafan ſéin ar nadhbharſin nighebha mé cumairce na buidhne ſin, acht ge lionmhar iád, agas ni dhena mé cothughadh lé hainbſios do reir mothoile no mo mhiana ſéin, agas ni mó do bhéra mé tarcaiſne no toibheim do neach oile no ghebhas tnuth no formad mhé ris da ndenadh ſé ni is ſearr iná marta imchumhachtaibh ſéin do dhenamh: óir atáim agadmhail go bſuil ſin ſodhenta, acht cheana madhail lé dia ſo do dhenamh maitheaſa no tarbha

hence if any learned men find any fault in the writing or composing of this little book, let them excuse me, for I never acquired any knowledge of the Gaelic except as any one of the people generally. But the ignorant and the rude will find faults in things that are not faulty, and they will allow error to pass without discerning the error that is in it. And it is not in what is right that the fault lies of which they speak, but in themselves, and on that account I shall not be troubled by these, though they be numerous, nor shall I contend with ignorance according to my own will or desire, neither shall I despise or speak ill of any man nor shall I cherish jealousy and envy if he does better than I have had it in my power to do; for I acknowledge that that is quite possible, but at the same time if it be the will of God

THIOGHLAICTHE.

tarbha doneagluis, agas miſe do mharthain, do dhena mé tuilleadh ſaothair do chur nadhiaidh ſo. Diá na nuile chumhachd do deonughadh aſbiraidi naomhta féin dúinne agas daoibhſe abhraithreacha agas atſeathracha inmhuine, agas dar dteagaſg do dhénamh athoile diadhaſun, agas dar ſeachna ar anemhthoil do dhenamh, tré impidhe, agas tre ſhuraileamh Crisd ar dtighearna agas ar náon Tſlanaighthoir agas ar naon aidhne agas ar naon teachtaire.

¶ BIODH AMHLAIDH.

DEDICATORY.

to make this work useful or profitable to the Church, and that I am spared, I shall do more of this work hereafter. May the Almighty God grant to us his Holy Spirit, and to you, beloved brethren and sisters, and may he teach us to do his holy will, and to avoid what is opposed to his will through the influence and urgency of Christ our Lord and our only Saviour, and our only advocate and our only teacher.

¶ SO BE IT.

¶ ADHMAD BEAG AND-
ſo do rinde. M. Séon Carsuel.
Do chum an leabhair
bhig ſe féin.

GLVAIS romhad aleabhrain bhig,
go húa nduibhne rig ad réim.
Chomhluath is fhuicfeas tú an cló,
Na áras dó ſoirbhidh fén.
Na dhiaidh ſin ſiubhail gach tír
Arfhud Alban go mín mall.
Acht ort onach bfuil abfeidhm,
Na tabhair céim ingort gall.
Da éis ſin taiſdil gach tond,
Go crich Eireand na bfondbfial.
Ge beag ar na bbraithribh thú,
Gluais aramharc afúl ſiar.
Gach feancha gan feanchus faóbh,
Gach fear dáno nar aomh brég.
Cumand eadrad agas iad,
Aleabhrain bhig biadh go hég.
Gach neach do ghradhaigh an chóir,
Do tſiol adhaimh roimh ni guais.
Aca ſin dena do nid
Romhad aleabhrain bhig gluais.

GLVAIS.

¶ A LITTLE HYMN HERE

composed by Mr. John Carswell to this little book itself.

Move onwards, little book,
To O'Duibhne reach in order.
So soon as thou leavest the press,
Prosper then in his dwelling.
After that travel each laud
Throughout Alban gently, slowly.
But, as there is no need for thee there,
Do not make one step into the land of the Saxon.
After that, travel over each wave
To the border of Erin, the liberal land.
Though the brethren care little for thee,
Move as the eye directs thee west.
Every teacher without wise teaching,
Every poet who hates not a lie,
A distance betweeu thee and these,
Little book, let there be uuto death.
To every one who loves the right
Of the race of Adam, let no danger be,
With those make thou thy nest,
Little book, then move onwards.

MOVE.

ADMHAIL

AR GCREIDIMH CHRIſdaidhe andſo an mheid atamaoid ſa no ilenſa darab comhainm crích álaind ſhé ruaine oirear ghlan Alban, do tſlighidh tſoiſgeil naomhtha bhendaighthe ar na irdri, agas ar nimpire. Neoch atá agas dobhí agas bhias, agas atá na aondia & na thri pearſandaibh .ı. an Tathair trén trocuireach agas an Mac maiſeach mór chumhachtach mirbhuileach & an Sbiorad neartmhar nós oirrdheirc niamh ghlan naomh.

CONFESSION

Of our Christian faith here in so far as we, in the island called otherwise the fair land of the territory of the beautiful sea-coast of Alban, are of the way of the holy, blessed gospel of our great King and sovereign, who is and was and shall be, and is one God and three Persons, viz. :—The great, merciful Father, and the fair, almighty, marvellous Son, and the powerful, excellent, pure, Holy Spirit.

ADMHAIL

CREIDIM

AGAS ADBHVIM GVRAB

é antaondia mor chumhachtach ſin atá, agas do bhi agas bhias bithbheo do ghnath nach bfetar do mheas no do bhr eathnughadh, no dfaicſin go corparrdha do chum agas do chruthaidh neamh gona naomhainglibh rena ghliocas agas rena chumhachtaibh diadha, agas talamh gona thorrthaibh agas gona thurc hurthuibh, & ifreand gona ilpianaibh, agas anfhairrge gona hingantaibh, agas anfhirmaimint gona rellandaibh, agas gach ni oile da bfhuil eidir thalamh ag as aier. Agas do rinde gach ni dhibhſin agas moran oile nach eidir leam dhaireamh no dfaifeneis do neifni, agas do chruthaidh an duine do reir afhiodhrach féin dochum ghloire agas onora do thabhairt do Dhia. Agas ni he ſin amhain acht ata ag didean agas ag near tughadh gach neithe dar chruthaidh refreaſtal

THE CONFESSION OF OUR FAITH, WHICH ARE ASSEMBLED IN THE ENGLISHE CONGREGATION AT GENEVA.

I beleve and confesse my Lorde God eternal, infinite, unmeasurable, incomprehensible, and invisible, one in substance, and three in persone, Father, Sonne, and Holy Ghoste, who, by his almightie power and wisdome, hathe not onely of nothinge created heaven, and earthe, all thinges therein conteyned, and man after his owne image, that he might in hym be glorifiede; but also by his fatherlye providence, governeth, manteyneth,

reſreaſtal agas re toil a Athar do reir athoile agas a thromaonta: Creidim fós agas adbhuim Ioſa crisd antaontſla naighthoir & an Meſſias neoch do bhi agcothrom chumh achta re dia féin.

Nihe amhain gur lór leis bheith gan inmhé acht doghabh fioghair tſearbhontaigh vime as go mbeith ſé coſmhuil rinde ingach enni abſegmhais peacaidh amhain: do dhaingniughadh athrocaire indaind, & do thabhairt mha ithſeachais duind o Dhia anuair frith ſind in ar gcloind mhallaidhe, do bhridh tſeachrain ar nathar Adhaimh, ni raibhe ſlighe oile againd do bhéradh ſind ochuing peacaidh agas dhamhnaidh acht Ioſa buidh naſarrdha dſulang páiſe agas péine arſon ar ndimhainiſne. 1. an ní roba leis onáduir do rinde cland dhileas do dhia dhinde, agas anuair fós bhudh choimhlionta anaimſear do geineadh é o chumhachtaibh anſpioraid naoimh agas rugadh é lé Muire óigh do reir fheola agas do nocht fé ſa ſaoghal foiſgel antſlanaidhe, no gur damnadh é

and preserveth the same, accordinge to the purpose of his will.

I beleve also and confesse Jesus Christe the onely Saviour and Messias, who beinge equall with God, made him self of no reputation, but tooke on him the shape of a servant, and became man in all thinges like unto us (synne except) to assure us of mercie and forgivenes. For when through our father Adam's transgression we were become childrene of perdition, there was no meanes to bring us from that yoke of synne and damnation, but onely Jesus Christe our Lord: who givinge us that by grace, which was his by nature, made us (through faith) the childrene of God: who when the fulnes of tyme was come, was conceyved by the power of the Holy Ghoste, borne of the Virgine Marie (accordinge to the the fleshe), and preached in earthe the gospell of salvation, tyll

fadheoidh lé námhadas agas le drochmhein na fagart, anuair do bhi Poindſius Pilatus na bhreitheamh agcrich na niodhbhal, agas anuair do crochadh é féin mar ghadaidhe eidir dhiás gaduigheadh. Iſtruagh agas is tuctha dhúinne dar naire mar dho bhi Mac Righ ne imhe agas naomhthalmhan ag fulang dhochair agas dhighaltais ar ſon ar peacaidhne: in mheid agas goraibhe ſé na Dhia nirbheidir leis bás dfulang, agas da mbeith ſé na dhuine denchuid nirbfeidir leis bheith anuachtar ar an mbás, agas ar anadhbhar ſin do cheangail ſé adhaondacht agas adhiadhacht abfochair agas abfarradh acheile, do chum go bfui leonadh ſé pián agas páis do thaobh adhaondachta, agas bás truagh tribloideach dofhuilaing do chofg ſheirge Dé agas athroimdhighaltais do tſiol adhaimh agas ébha, amhail do bheith ſé anifreand ag fulang peine agas peandaide: Is vime ſin do raidh do ghuth ard, a Dhé na nuile chumhacht cred tug domhthreigeantú marfo, da thoil féin agas

at lenght, by tyrannye of the priestes, he was gilteles condemned under Pontius Pilate, then president of Jurie, and most slaunderously hanged on the crosse betwixte two theves as a notorious trespasser, where takinge upon hym the punishement of our synnes, he delyvered us frome the curse of the Lawe.

And forasmoche as he, beinge onely God, could not feele deathe, nether, beinge onely man, could overcome deathe, he joined bothe together, and suffred his humanitie to be punished with moste cruell death: felinge in him selfe the anger and severe judgment of God, even as if he had bene in the extreme tormentes of hell, and therfore cryed with a lowde voice, "My God, my God, why haste thou forsaken me?" Thus of his fre mercie,

agas do mhian trocaire do dhenamh, & gan eigeantus on Athair nó ón Spirad naomh air, do thiodhluic e féin daon iodhbairt ar ſon peacaidh antſaoghail vile do ſgris. Agas is intuicthe duínne as ſo gach iodhbuirt eile da ndenaid na daoine nó do bherid vathadh arſon peacaidh gurab olc re ndenamh iad, agas go bfuilid ag tabhairt ſgandaile do páis Criſd, agas ag buain ahonora dhi, agas gur lór an bás ſin ar ſlanaidhthoir do dhenamh ar ſiothchana re dia, acht cheana labhraidh anſgriobhtuir go minic ar naithbhreith do bheith an eiſeirghe Chrioſd: oir rena eiſeirghe on vaidh ar antreas tráth do ghabh ſé neart agas cumhachta ar an mbás: marſin ata vachtaranacht agas inmhe argcreidimh go comhlan iná eiſeirghe: agas vimeſin abſegmhuis an da choda nach eidir lind brídh no tabhacht na coda eile do mhothughadh: Oir mar do hindarbadh an peacadh rena bhás, is mar ſin fuaramairne firentacht go foirfe rena eiſeirghe: agas do rinde na dhiaidh

without compulsion, he offred up him selfe as the onely sacrifice to purge the synnes of all the world, so that all other sacrifices for synne are blasphemous and derogate frome the sufficiencie herof. The which death, albeit it did sufficiently reconcile us to God; yet the Scriptures commonly do attribute our regeneration to hys resurrection; for as by rysinge agayn frome the grave the third day, he conquered death: evenso the victorie of our faith standeth in his resurrection, and therfore without the one, we can not fele the benefite of the other: For as by deathe, synne was taken awaye, so our rightuousness was restored by his resurrection.

ſin gach en ní do choimhlinadh : agas ſealbh do ghabhail duínne iná rioghacht roghlormhuir ſéin : Do chuaidh ſé ſuas ar neamh na naomh agas na narchaingeal iar ſin : do mhéadughadh agas do mhor onorughadh na rioghachta robhuaine ſin re cumhachtaibh aſbiruide : Agas is creite dúinne go deimhin go bfuil ſé ſa ſoſadh ſiothbhuan ſin : ag denamh ghnathghuidhe re Dhia go duthrachtach ar ar ſoinne : agas geta ſé ar neamh noſoirrdheirc go corparrdha ſanionadh ſin ar chuir an tathair trocaireach ara dheas laimh é : ar dtabhairt chumais dó ar gach ni da bfuil ar neamh agas ar talmhuin : ata ſé maille rinde ó chumhachtaibh agas biaidh go foirceand agas go ſírdheireadh an dom hain : agar gcoimhed agas agar gceartughadh agas agar riaghladh agas agar roidhiorghudhadh re neart achum hacht agas achomhghras : Oir anuair bhus coimhlionta gach ni do labhair imbelaibh aſhaidheadh othoſach dhomhain : is and ſan fhoirm agas andſa fhírgné

And because he wolde accomplishe all things, and take possession for us in his kingdome, he ascended into heaven, to enlarge that same kingdome by the aboundant power of his Spirite, by whome we are moste assured of his contynuall intercession towardes God the Father for us. And althoghe he be in heaven, as towchinge his corporall presence, where the Father hathe nowe set him on his right hand, committinge unto him the administration of all things, aswel in heaven above as in the earthe benethe ; yet is he present with us his membres, even to the ende of the world, in preservinge and governynge us with his effectuall power and grace, who (when all thinges are fulfilled which God hath spoken by the mowth of all hys prophets since the world began) wyll come in the same visible forme in

fhirgné agas andfa riocht tfofhaicfeana andeachaidh fé fuas thiucfas anuas do ridhife : maille re neart nachbfetar do mheas no do mhor bhreathnughadh no dhaireamh no dhindifin : deidirdhealachadh na nuan ris na gabhruibh .i. deidirdealachadh na bfiren re na gcontradha .i. re lucht anuilc : agas ni theid enneach da mbiá beó anuairfin no fuair bas roimhefin as ona bhrathbhreitheamhnas : Creidim fós go firindeach an fbirad naomh do bheith agcothrom chumacht ris an Athair agas ris an Mac : Neoch do ni finde dhaithbhreith agas do naomhadh, agas do ni ar riaghladh go roidhireach in gach vile fhirinde : agas go bfuil fe ga dhearbhadh dhúinne inar gcoinfiafaibh gurab cland dileas do dhia find & gurab combraithre carthanacha do Chrifd find : agas gurab comhoidhreadha dó find do chum na beathadh futhaine : gidheadh ni lor dhúinne achreideamh go bfuil Dia na nuile chumhacht trocaireach no gur ioc Crifd ar neraic no go bfuil

C.

the which he ascended, with an unspekable majestie, power, and companye, to separate the lambes frome the goates, th'electe from the reprobate, so that none, whether he be alyve then or deade before, shall escape his judgement.

Moreover, I beleve and confesse the Holy Ghoste, God equall with the Father and the Sonne, whoe regenerateth and sanctifieth us, ruleth and guideth us into all trueth, persuadinge moste assuredly in our consciences that we be the childrene of God, bretherne to Jesus Christe, and fellowe heires with him of lyfe everlastinge. Yet notwithstandinge it is not sufficient to beleve that God is omnipotent and mercifull; that Christ hath made satisfaction; or, that the

achumhachta no achoimhneart féin agan ſbiorad naomh: acht mur fhuaidheam agas mur fhircheanglum find féin go firindeach rena thoil agas rena throm aitheantaibh diadhaſan do chõgbhail: do reir mar do thogh ſé find nar pobal dileas dingmhalta dhó féin.

Creidim agas adbhuim fós go firindeach eneagluis naomhta nós oirrdheirc do bheith and go huilidhe: Neoch ata na ballaibh diſle dingmhalta Dioſa criſd, ata na cheand agas na chodhnach virre go himlan: neoch ata anen chreideamh crioſdaidhe go cumpanta comhaontadhach vile: an dochas agas an gradh, ingerinmhuine agas angnath thioghluicthibh Dé go teámpuralta: agas fós go fpioralta: re tarbha agas re trom chumhdach na Heagluise ſin: & ni fhe adaid fúile daoine an Eagluis ſin dfaicſin, agas is aige atá afiós go firindeach ag Dia na nuile chumhacht: agas is amhlaidh ataid anmhuintear dar chúm & dar chruthaidh ſé an Eagluis niamhghlan

Holye Ghoste hath this power and effect, except we do applie the same benefites to our selves which are God's elect.

I beleve therfore and confesse one holye Churche, which (as members of Jesus Christe, th'onely heade therof) consent in faithe, hope, and charitie, usinge the giftes of God, whether they be temporall or spirituall, to the profite and furtherance of the same. Whiche Churche is not sene to man's eye, but onely known to God, who of the loste

ghlan ſin .ı. cland tſaoghalta tſeachranach Adhaim, dréam dhiobh ar na ndamnadh agas ar na ndaoradh féin da ngniomharthuibh agas da noibrighthibh neamhdhingmhalta féin, agas dream eile dhiobh ag creideamh na He agluiſe go himchubhaidh, do chum aſlanaighthe da throcairé mhor ghradhaidhféan. Agas goirfidh ſé an drongſin adubhramar go deigheanach, do chum . na beathadh biothbhuaine, & na gloiré ſuthaine do denamh Eagluiſe gloine glormhuire dhó féin diobh.

Acht cheana an Eagluis is eidir dſaicſin and. Ataid trí comhtharraidh aice ar anaitheantar í, an ced chomhtharrdha dhiobh. Briathra diſle Dé ata ſa tſeintiumna, agas ſa tiumna nuaidh do chanamhain, agas do cheartlabhra indte do ghnath : Oir is iad na briathra ſin fhoghnas duíne dar dteagaſg ingach en phonc bheanas re ſlanughadh arnanmand go huilidhe, agas ar anadhbhurſin ara dſiachaibh ar gach áon ſó leith na briathra ſin, agas na teagaiſg deiſ-

G. 2.

sonnes of Adam, hath ordeyned some, as vessels of wrathe, to damnation, and hathe chosen others, as vessels of his mercie, to be saved ; the whiche also, in due tyme, he callethe to integritie of lyfe and godly conversation, to make them a glorious church to him selfe.

But that Churche which is visible, and sene to the eye, hathe three tokens, or markes, wherby it may be discerned. First, the Worde of God conteyned in the Olde and Newe Testament, which as it is above the autoritie of the same churche, and onely sufficient to instruct us in all thinges concernynge salvation, so is it left for all degrees of men to reade and understand.

deacht, agas do chomhall & do bheith ar cuimhne na gcroidheadhaibh. Agas adubhairt an Tighearna féin nach eidir leis an Eagluis lé comhairle nó lé fda tuid én ponc bheanas re ſlanughadh ar nanmand do tſuidhiughadh no do chri ochnughadh. Acht na briathra ſin Dé amhain. An dara comharrdha diobh, na Sacramuindte naomtha niamh ghlana mar ata Sacramuint anbhaiſdidh, & suiper an Tighearna, neoch do fhagaibh Crioſd againd ſa ſaoghal mar chomharrdha naomhtha, agas mar tſela bheandaighthe aranngealladh tug fé dhúin, tareis bheith ar ſeachran, agas ar ſógrá dhúin tré peacadh ar ſindſear: Oir mar ſignuidhfear ſin agabhail ar mbaiſdidh chugaind eidir óg agas tſean agar ngabhail chuige na thionol agas na theaghlach go toileamhail ano is. Agas geta fremh don peacadh abfolach indaind, atá fan ga dhearbhadh dhúin nach aigeoradh fé ſin ar an mhéid bhus maith no bhus togtha no bhus dingmhalta againd: Marſin fós ata ſuiper

For without this Worde, neither churche, concile, or decree can establishe any point touching salvation.

The second is the holy Sacrements, to witt, of Baptisme and the Lordes Supper; which Sacramentes Christ hathe left unto us as holie signes and seales of God's promesses. For as by Baptisme once receyved, is signified that we (aswel infants as others of age and discretion) being straungers from God by originall synne, are receyved into his familie and congregation, with full assurance, that althoghe this roote of synne lye hyd in us, yet to the electe it shal not be imputed.

per an Tighearna aga fhoillsiughadh dh uínn nach iad ar gcuirp amhain tfafas no bheathaidheas Dia rena fhreafdal aithreamhail. Acht go fafand, agas go mbeathuideand fé ar nanmanda go fbioratalta lé tiodhluicthibh, agas le trom ghrafaibh Iosa Criofd, agas is de fin ghoireas an Sgriobhtuir ithé afheola agas ól afhola. Agas ag freafdal na Sacramuinte ni dhligmaoid feachran faoghalta do leanmhuin, acht mar do ordaidh Criofd féin dùinn: agas is mar fin is cóir dona daoinibh is imchubhaidh do dhenamh na hoifige fin go ladhamhail á denamh, agas ni har chor eilé: Ar nadhbhur fin gebé do ní flechtain ris na Sacramuintibh do thabhairt do Dhiá dhoibh, no do bheir tarcaifne dhaibh doghniomh nó do bhreithir, ata gach neach da ndenand fin ag tuilleadh bhais, agas dhamnaidh dó féin: An treas comharr dha ar anaitheantar an Eagluis ceartughadh agas fmacht agas reacht Eagluife do bheith

So the Supper declareth, that God, as a most provident Father, doth not onely fede our bodies, but also spiritually nourisheth our soules with the graces and benefites of Jesus Christ (which the Scripture calleth eatinge of his flesh and drinkinge of his bloode); nether must we, in the administration of these sacraments, followe man's phantasie, but as Christ him self hath ordeyned so must they be ministred, and by suche as by ordinarie vocation are therunto called. Therfor, whosoever reserveth and worshippeth these sacraments, or contrariwyse contemneth them in tyme and place, procureth to him self damnation.

The third marke of this Church is Ecclesiasticall discipline,

ar bun inte: darabainm ſa laidin. Diciplina Eccleſiaſtica .i. Smacht agas ceartughadh bheanas ré teagaſg locht, agas míbhes, agas iſè is crioch, agas dei readh do ſin curſadh ré toil na Eagluiſé, da rabh ſear na locht dur dotheagaiſg dlighidh an Eagluis Tighearna no vachtaran ſaoghalta do bheith virré darab comhainm ſa laidin: Magiſtratus ciuilis, agus dlighidh an tuachtaran ſin cothrum agas ceart do dhenamh da gach aonduine, martá cadhas, agas coimhdhidean do denamh dona daoinibh maithé agas dioghaltas do dhenamh ar na drochdhaoinibh; agas dlighidh an Eagluis umhla, & onoir do thabhairt dona huachtaranaibh ſin, ingach ní nach bí anadhaidh thoilé no aithne Dé: Mar do rinde Maoiſe, agas Ezechias, agas Ioſias, agas Moran do priondſadhaibh oilé maith don Eagluis roimhe ſó: Mar ata aniamhadh & arua ghlanadh ô tſal, agas ó tſalchar an fhuar chreidimh, agas ſgrios a dealb, & ad roch eiſimlara, ar eagla go nder lhaoi

da ine

which standeth in admonition and correction of fautes. The finall ende wherof is excommunication, by the consent of the Churche determyned, if the offender be obstinate. And besides this Ecclesiasticall censure, I acknowlage to belonge to this church a politicall Magistrate, who ministreth to every man justice, defending the good and punishinge the evell; to whom we must rendre honor and obedience in all thinges, which are not contrarie to the Word of God.

And as Moses, Ezechias, Josias, and other godly rulers purged the Church of God frome superstition and idolatrie, so the defence of Christes Church apperteynith to the Christian Magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like limmes of Antechrist, to roote owte all doctrine

daoine aineolcha ainbſeafacha vmhla dhoibh ag tarcaiſne ar an tí do chum, agas do cruthaidh iad : Is marſin bheanas coimhed & ceartughadh, agas didean na Heagluiſe Criofdaidhe ris na huachtaranaibh Criofdaidhe bhios vir re : anadhdaidh lucht cumhdaigh agas comhonoraidh na niodhbhal neamhchoſmhail, agas na ndaoine ndroch chreidmheach : Agas agcoſmhuileas eilé do bhallaibh an Aindtecriofd, do tharraing as abſremhaibh, gach reacht & gach teagaſg foirſé firindeach durfhagaibh an Spiorad naomh againd : Agas do cheangail agas do chomhſhua idh na naitibhſin againd, an taifreand Papanach gan bhriodh inabhriathruibh, & guidhe na naomh & na mbanna omh, agas guidhe ar anmandaibh na marbh, agas deifirens, & dealachadh eidir bhiadhaibh alaithibh feach laithibh eilé, agas neamh ionandtas edaigh no earraidh, agas moid geanmnuidheachtha gan acomhall, agas feirbhis iod halta, agas dochas dimhaonieach do

of devels and men, as the Masse, Purgatorie, *Limbus Patrum*, prayer to Sanctes, and for the Deade ; freewyll, distinction of meates, apparell, and days ; vows of single life, presence at idoll service, man's merites,

dhenamh acreatuiribh, agas as ar ſmua-intighibh neamhglana féin, & is minic do bheir Diá cairde, agas ſíneadh do lucht na nolcſa gan dioghaltas rothrom do dhenamh orra fa faoghal: Gidhea-dh anuair thiucſas an Eirghe generalta 1. anuair do níd arnanmanda, agas ar gcuirp eirghe do chum na beathadh ſuthaine, daingnithear and ſin lucht na nolcſa adteintibh luathlafracha lainn-dearga nach bfetar do mhuchadh no do mhorbhathadh: Agas na Dhiaidh ſin gach drong againde dar léan Diá na dheagh oibrighthibh, agas do tſeacha-in an gliocas daonda ſin, cluinſeam gan chundtahairt an bhriathar bhuan tar-bhach tſubhach fhorbhſhailidhſe da radha .1. tigidh alucht na mbeandacht dom laimh dheis, & gabhaidh an Riog hacht roghlormhar atá ar na hullmhug hadh othoſach dhomhain o Mathair. Agas gluaiſſém marſin maille ris go nga irdeachas nadhbhal ndo fhaiſneiſé nach bfetar do riómh no do ro aireamh, & racham eidir chorp, & anmain do dhe namh

with suchlike, which drawe us frome the societie of Christes Churche, wherein standeth onely remission of synnes, purchased by Christes bloode to all them that beleve, whether they be Jewes or Gentiles, and leade us to vayne confidence in creatures, and trust in our owne imaginations. The punishement wherof, althogh God often tymes differreth in this lyfe, yet after the generall resurrection, when our sowles and bodies shall ryse agayne to immortalitie, they shalbe damned to inquencheable fyer; and then we which have forsaken all man's wisdome to cleave unto Christ, shall heare that joyfull voice, 'Come, ye blessed of my Father, inherite ye the kingdome prepared for you frome the beginnyng of the world,' and so shall go triumphing with him in bodye and soule,

namh chomhnaidhe iná fhochair inglo ir tſuthain mar abfaicfeam Diá gnúis frí gnúis, agas adhaidh frí hadhaidh, & dreach frí dreich, agas nibía feidhm ar theagaſg againd ofin ſuas, óir biaidh, ar dteagaſg ar an Athair thrén throc-aireach maillé ris an mac miorbhuile-ach, agas ris anſpiorad neartmhar na-omh moltar le gach vile dhuil maillé ré honoir, agas ré gloir tre bhioth ſior.

¶ BIODH AMHLAIDH

¶ DOIFIGE NA MINI-ſtreadh and ſo ſiós.

OIR atá an méidſe do churam, & do chumhachtaibh, agas doirrd-hearcas ambriathruibh diflé Dé, nach eidir lé henduine dioſmaſaid no mai-theamh no fuaſgladh do thabhairt or-ra, & iarraidh Pól breitheamhnas do

to remayne everlasting in glorie, where we shall see God face to face, and shall no more nede one to instructe an other; for we shall all knowe him, from the hyghest to the loweste: To whome, withe the Sonne and the Holy Ghost, be all praise, honor, and glorie, nowe and ever. So be it.

OF THE MINISTERS AND THEIR ELECTION.

What things are chiefely required in the Pastours and Ministers.

First, let the Churche diligently consider that the Minister which is to be chosen be not founde culpable of any suche fautes which Saincte Paul reprehendeth

dhenamh ar an lucht freafdail no ar na Miniſtribh: agas gurab í is oifige dhoibh diamhra Dé, agas tiodluice Dé, dfoillſuighadh: agas gan bheith agabhail Tighearntuis no neirt no chumacht os ceand an treda no an pobail, amhail adeir Peadar eaſbul ar anadhbharſin: gurab í oifige, agas obair gach Miniſtir, agas gach buachaill Eagluiſe go prindfubalta, briathra Dé dfoillſiughadh dona poibleachaibh agcomhfhurtachtaibh, agas ambreitheamhna ſaibh: agas adtogha agas aneithibh faoghalta oilé: agas gurab mó do dhlighfeadh ſé comhairle do thabhairt ar an poball no a chumhachta do thairgſin do chur orra: agas da ndenadh aneagluis ré hentoil bheith aontadhach lé hadhbhar cneafda fa churſadh do dhenamh ar an té do thuillfeadh é, dlighidh an Miniſtir do reir tſeindens gheneralta na Heagluiſe an curfadh fin dfoillſeachadh, do chum gach neithe do dhenamh maillé ré deagh riaghail, agas ré deaghordughadh gan bhuaidhreadh gan

in a man of that vocation, but contrarywise endewed with suche vertues, that he may be able to undertake his charge, and diligently execute the same. Secondly, that he distribute faithfully the Word of God, and minister the sacraments sincerely, ever careſull not onely to teache his flock publikly,

gan tſeachran.

(✶†✶)
★

¶ DO MHINISDRIBH Eagluiſe Dé & da dtogha labhrus ſo ſeaſda, agas dona coinghеallaibh dhligheas ſiad do bheith iondta.

DENADH an Eagluis togha mha ith ar Mhiniſdir ar nach bí toirme aſg, no bacail do reir aneaſbuil Póil, & is amhlaidh ſo orduidheas Pól doibh: deaghchoinghill, agas deighbheſa maithe indraca inmholtha do bheith indta, as go madh eidir leo curam anoifige do ghabhail chuca, agas tareis an churaimſin do ghabhail orra: anobair agas anoifige do dhenamh go maith neamheaſbhadhach: In dara ni briathra Dé do theagaſg, agas do chur agceill go firindeach dona poibleachaibh, & freaſdal na Sacramuindte go glan dingmhalta: agas curam agas deithneas

but also privatly to admonisshe them; remembring alwais, that if any thinge perysshe throughe his defaute, the Lorde will require it at his handes.

Of their Office and Deutie.

Becawse the charge of the Word of God is of greater importaunce then that any man is able to dispense therwith; and Saincte Paule exhorteth to esteme them as ministers of Christe, and disposers of God's mysteries; not lordes or rulers, as S. Peter saith, over the flocke. Therfore the pastor's or minister's chief office standeth in preaching the Worde of God, and ministring the sacraments. So that in consultations, judgementes, elections, and other politicall affairs, his counsel, rather then autoritie, taketh place.

And if so be the Congregation, uppon juste cawse, agreeth to excommunicate, then it belongeth to the minister, according to their general determination, to pronounce the sentence, to the end that all thinges may be done orderly, and withoute confusion.

do dhenamh do ghnath fa theagaſg an treda, & an pobail: agas ni go follas amhain acht oſiſeal: agas achur agceill doibh gach ni do bfearr, agas do bion mholta do dhenamh. Agas is mó do rachadh adtarbha da nanmandaibh: & mar an gcedna na neithe ſaobha do tſeachna: Oir da ndeachadh en ní do dhith no dhuireaſbhuidh atheagaiſg no abuchailleachta aran tred no ar an pobal is ar Miniſtir aigeoras Diá ſadheoidh é.

Iſmurfo is coir gach Miniſtir, agas gach buachaill Eagluise do thogha artùs an Eagluis Dé: anuair bhiás díth no vireaſbhuidh Miniſtir ar Aneagluis féchadh na Miniſtrighe ré mbeanand cúram, commoradh na Heagluiſé, agas na daoíne foirfé fíreagnaidhe ara nadhbhar Miniſtir bhus cuibhdhe, & bhus cofmhula bhiás and: agas rena cofmhala feirbhis Dé do dhenamh go neamheaſbhadhach: agas orduidheadh an Eagluis dias no triur do dhaonibh maithé dearbtha deaghchoinghiollacha

The Manner of Electinge the Pastors and Ministers.

The Ministers and Elders at suche time as there wanteth a Minister, assemble the whole Congregation, exhortinge them to advise and consider who may best serve in that rowme and office. And if there be choyse, the Churche appoynte two or thre, upon sume certayne day, to be examined by the Ministers and Elders.

First, as towchyng their doctrine, whether he that should be minister have good and sownde knowlage in the Holy Scriptures, and fitte and apte giftes to communicate the same to the edification of the people.

hiollacha do thabhairt abfiadhnaifé adhbhair an Mhiniſtir: agas afhechain an bfuil fé eolach eagnaidhe cumhachtach ar an Sgriobhtuir dhiadha do thuigfin, agas dochur agceill do chach: & an abfuilid aige na tiodhlaice, & na coinghill nochtas an Sgriobhtuir don pobal, agas tabharthar Anfgriobhtuir féin chuige anionad vaigneach. Agas eiſtear abhriathra, agas atheagafg and fin agas dentar a bhreitheamhnas da reir fin.

An dara ní gabhaid fgela abheatha & abhuan ámhaille nar caith fé andeacha idh thairis dá aimfir gan guth gan toib heim gan michlu dfaghail: & da rabh fé dearbhtha inmholta mar fin. Is na nethibh adubhramar romhaind. Tugaid lucht athogha cairrde go ceand aimfiré dhó: no gomá dearbhthá deimhin lé cách abheith deighbhefach dhó: Agas na dhiaidh fin iarradh an Miniſtir ar an pobal íad féin do leigean aníle, agas anumhla do Dhiá ré trofgadh, agas ré hurrnuidhe, agas á iarraidh ar Dia an

For the triall wherof, they propose hym a theme or text to be treated privatly, wherby his habilitie may the more manifestlie appeare unto them.

Secondly, they enquire of his life and conversation, if he have in times past lyved without slander, and governed hym selfe in suche sorte, as the Worde of God hath not hearde evel, or bene slandered through his occasion. Which being severallie done, they signifie unto the Congregation, whose giftes they fynde moste excellent and profitable for that ministerie. Appoynting by a generall consent, eight daies at the leaste, that every man may diligently inquire of his life and manners.

At the which tyme also, the minister exhorteth them to humble them selves to God by fasting and prayer,

togha ſin do dhul adtarbha, agas adtabhacht don Neagluis: agas da bfagh thar én locht ré chur na adhaidh oladh nó ó dhligheadh maith, leitchear ſiubhal dó. Agas cuirthear neach oilé go himchubaidh na ionadh, agas mar faghthar locht ar bioth ré chur na adhaidh beirthear do chum na Searmona maidne é abfiadhnaiſé na Heagluiſe, & beanadh cuid éigin don tſearmoin ſin ré togha an mhiniſtir féin: Agas na dhiaidh ſin tareis an mhéadhóin láoi indeireadh na Searmona brofnuidheadh an Miniſtir ſad do chum na togha: artús, ageadarghuidhe Dé na nuilé chumhacht amhail do theagaiſg an Sbi orad naomh, achroidhe do dhenamh vrrnuidhe: & mar an gcedna indiaidh na togha tugadh an Miniſtir buidheachas do Dhiá acuimhniughadh á oifige do reir mar toghthar é: agas in diaidh na togha marſin moladh an pobal Diá, Ré salm éigin ful ſgaoilfeas ſiad ô cheilé.

¶ DONA

that bothe their election may be agreable to his will, and also profitable to the Churche. And if in the meane season any thyng be brought agaynst hym wherby he may be fownde unworthy by lawfull probations, then is he dismissed and some other presented. If nothing be alleaged uppon some certayne day, one of the ministers, at the mornyng sermon, presenteth hym agayne to the Churche, framyng his sermon, or some parte therof, to the settyng forthe of his dewtie.

Then at after none, the sermon ended, the minister exhortith them to the election, with the invocation of God's name, directing his prayer as God shal move his herte. In like manner, after the election, the Minister giveth thankes to God, with request of suche thinges as shalbe necessarie for his office.

After that he is appointed Minister, the people syng a psalme and departe.

¶ DONA FOIRFIDHEAchaibh agas da noifige, agas da dtogha, and ſo ſios.

DLIGHID na foirfidhe bheith na ndaoinibh diadha deighbheathadh, agas gan adhbhur amharais do bheith orra, & curam an tréda ô ghliocas do bheith orra, agas agceand gachuilé neithé eagla Dhé go mor do bheith orra, agas afí ſo anoifige bheith agriaghladh, agas ag ſdiuradh, agas ag ceartughadh, agas ag ordughadh gach neithe bheanas ré sdaid mhaith na Heglu iſé maillé ris na Miniſdribh. Agas afé dealughadh atá eidir ſiád, agas na Miniſdrighe nach denaid na foirfidhe Searmoin no freaſdal na Sacramuinte.

Ag cruindiughad dona poibleachaibh ní fhedaid na foirfidhe én ní do dhenamh abfegmhuis na Miniſdreadh. Agas darabhuireaſbhuidh ar aireamh

OF THE ELDERS, AND AS TOUCHYNG THEIR OFFICE AND ELECTION.

The Elders must be men of good lyfe and godly conversation, without blame and all suspition ; carefull for the flocke, wise, and, above all thynges, fearing God. Whose office standeth in gouverning with the rest of the ministers, in consulting, admonisshing, correcting, and ordering all thynges appertayning to the state of the congregation. And they differ from the ministers, in that they preache not the Worde, nor minister the Sacramentes. In assemblying the people, nether they without the ministers, nor the ministers without them, may attempt any thing. And if any of the juste nombre want,

nó ar vibhir na bfoirfidheach dlighidh an Minifdir maille ré refún agas ré toil chaich fin do nochtadh don pobal, & togha mhaith do dhenamh ar na daoinibh bhus imchubhaidh do chur iná nait mar orduighthear na Minifdrighe do thogha do reir á agcáile féin.

¶ DONA DEOCHANAibh, agas dá noifige, agas da dtogha and fo fios.

DLIGHID na Deocháin bheith iná ndaoinibh maithé mor chraibhteacha dearbhtha deagh choinghe allacha grádhacha ghnathumhla, agas coinghill mhaithe iondraca do bheith iondtá mar orduidheas an teafpul naomhtha Pól, agas áfi fo anoifige, agas anobair dhligheas fiad do dhenamh, deirc do thinol, agas do thiumfughadh go ditheallach, agas do roind arna bochtaibh

the minister, by the consent of the rest, warneth the people thereof, and finalye admonissheth them to observe the same ordre which was used in chosing the Ministers.

Of the Deacons, and their Office and Election.

The Deacons must be men of good estimation and report, discret, of good conscience ; charitable, wyse, and finallye adorned with suche vertues as S. Paul requireth in them. Their office is to gather the aulmes diligentlie, and faithfully to distribute it,

chtaibh go humhal indruic maille ré toil na miniſdreadh agus na bfoirfidheach, agas freaſdal, agas fritheolamh do dhenamh ar na daoinibh anbfanda eaſlana vireaſbhadhacha egcruaidhe ar eagla go gcaithfidhe daondacht na ndaoine maithe ré daoinibh diomhaoi neacha no ré ruagairibh: Agus is amhlaidh is coir adtogha mar adubhramar na Miniſridhe, & na foirfighe do thogha, iádſan do thogha ina gcáil, agas iná gcumhachtaibh, féin da reir ſin.

Dlighid fós na Miniſdrighe, agas na Deochain, agas an coimhthinol go huilidhe dul agceand a céile anenionadh, gacha dardaoin, do cheartughadh gacha lochta, agas gacha hainmeine bhiás eidir na poibleachaibh, agas ni hé ſin amháin. Acht do cheartughadh na locht bhiás eatorra féin. Ar eagla ambeith ciontach ſa locht anaigeoradh Crioſd ar ſlanuighthóir na Pairiſidh: Neoch re bfaicthear andadamh aſuil a chumpanaigh, agas nach bfaiceand cra obh mhor ina tſuilibh féin. Agas mar

D.

with the consent of the Ministers and Elders. Also to provyde for the sicke and impotent personnes. Having ever a diligent care, that the charitie of godlye men be not wasted upon loytrers and ydle vagabondes. Their election is, as hath bene afore rehearsed in the Ministers and Elders.

The Weekly Assemblie of the Ministers, [Elders and Deacons.]

To the intent that the ministerie of Godes Woorde may be had in reverence, and not brought to contempt through the evill conversation of suche as are called therunto, and also that fautes and vices may not by long sufferance growe at length to extreme inconveniences; it is ordeyned that every Thursdaye the ministers and elders, in their assemblie or Consistorie, diligentlie examine all suche fautes and suspicions as may be espied, not onelie amongest others, but chieflie amongest theym selves, lest they seme to be culpable of that which our Saviour Christ reproved in the Pharisies, who coulde espie a mote in an other man's eye, and could not see a beame in their owne.

dhligheas ant ſuil abeith ni is gloine ina gach ball eile do bhallaibh an chuirp, ni heidir leis an Miniſdir énbhall ſalach do bheith air, agas da rabh : is ſgandail mhor Deagluis Dé ſin do bheith air, Oir is teachtaire do Dhia é : Agas ar anadhbhar ſin dá bfaghthar na loch taſa go hairidhe ſa Miniſdir dlighthear achur as a inmhe, agas as a oifige, agas aſiad na lochta ſin ſein : droch chreideamh ſaobh ſeachranach. Agas ſioſma, agas ſgandail, agas eitheach, agas ſiurtuidheacht, agas goid, agas meiſge, trodan agas imbeirt.

Ataid lochta eile ſofhulaing and, mas eidir an Miniſdir do thabhairt tara ais vatha. Maille ré teagaſg braithreamhail, agas áſiad ſo na lochta ſin, nós neamhchoſmhail na Tſearmoin, ceaſda vallcha dimhaoineacha dfiarſuidhe : ne amh churam ſduideir, & teagaſg etrom, eiſimlair bhregach, ithimradh minic, briathra meara, neimhcindteacht angibluibh no na ngabhail, no anámhaille eile : Oir martaid ſo toirmiſge da gach

And becawse the eye ought to be more cleare then the rest of the bodie, the minister may not be spotted with any vice, but to the great slaunder of Godes Woorde, whose message he beareth : Therfore it is to be understand that there be certayne fautes, which if they be deprehended in a minister, he ught to be deposed ; as heresie, papistrie, schisme, blasphemie, perjurie, fornication, thefte, dronkennes, usurie, fighting, unlawfull games, with suche like.

Others are more tollerable, if so be that after brotherlie admonition he amendith his faut : as strange and unprofitable fashon in preaching the Scriptures ; curiositie in sekyng vayne questions ; negligence, aswell in his sermons, and in studying the Scriptures, as in all other thynges concerning his vocation ; scurrilitie, flattering, lying, backbyting, wanton woordes, deceipt, covetousnes, tauntyng, dissolution in apparell, gesture, and other his doynges ; which vices, as they be odious

gach énduinne, is marſin nach dleaghar abſuland iſin duine dara cóir bheith inaſhear teagaiſg dona poibleachaibh, & ag tabhairh deagh eiſimlara dhoibh muna dhearna ſé aithridhe, agas teagaſg caich do ghabhail ara lochtaibh do threigean.

¶ DO MHINIVGHADH agas do thuigſin an Sgriobhtuir and ſo ſiós.

DLIGHID an coimhthional vair gacha feachtmhuine dul agceand achéile deiſteacht choda éigin don Sgribhtuir aga mhiniughadh, & aga thu igſin, & atá ceadaighthe ag gach aonduine aca labhairt and ſin do reir mar bhroſnuidheas acroidhe nó a indtind ſéin é do réir an teagſa bhiás aca and ſin. Agas is amhlaidh is cóir dhoibh

in all men, so in hym that ought to be as an example to others of perfection, in no wise are to be suffred ; especially, if so be that, according to Godes rule, being brotherlie advertised, he acknowledge not his faut and amend.

Interpretation of the Scriptures.

Everie weeke once, the Congregation assemble to heare some place of the Scriptures orderly expounded. At which tyme, it is lawfull for every man to speake or enquire, as God shall move his harte, and the text minister occasion; so it be without pertinacitee or disdayne,

THUIGSIN AN SGRIPTVIR bheith ar tí na foghlama nifamó iná do bheidis ar tí throda no imreafna, agas da neirgheadh imreafain no eafaonta eidir thuatadhaibh nó ghaifgeadhach aibh reidhidheadh na daoine is glióca, agas is gnatheolcha don choimhthionol eatarra, maille ré briathruibh cnea fda ciuine le gcuirfithear agconfadh, agas agcoimhfhearg argcul: agas afíad Minifdrighe na Heagluife is cóir do dhenamh an reitighfin eidir chach go coitcheand, do riaghladh, agas do róicheartugadh na Heagluife.

¶ INVAIR TEID AN coimhthionol agceand achéile, labhradh an Minifdir anfhaoifide fo fiós, agas iarradh fé ar an pobal iád féin do radh na mbriatharfa fiós maille ré croidheadhaibh vmhla iondraca.

¶ ROIMH TSEARMOIN.

¶ A DHE

as one that rather seketh to proffit then to contend. And if so be any contencion rise, then suche as are appointed moderatours, either satisfie the partie, or els if he seme to cavill, exhorte hym to kepe silence, referring the judgement therof to the ministers and elders, to be determined in their assemblie or Consistorie before mencioned.

When the Congregation is assembled at the houre appointed, the Minister useth one of these two Confessions, or lyke in effect, exhorting the people diligently to examine them selves, following in their hartes the tenor of his words.

VRRNAIDHTHE

A DHE bhiothbhuain agas á Athair is mó trocaire, atamaoid aga admhail, agas ga thuigfin and fo abfiadhnuife do chumhachtadh diadhafa, go bfuilmaoid vilé, agas gach aon dínd leath ar leath inar peacthachaibh truagha anbfanda arar ngeineamhain, & ar ar mbreith, agas arar noileamhain, agas ar ar naltrum apeacadh, agas anainméin, & anurchoid, agas anaingidheacht, agas anolc imharcach. Oir atá anfheoil, agas na cuirp, agas toil na gcorp ré cheilé ag troid, agas ag teand chathughadh anadhaidh ar nanmand, agas ar Spiorad do ghnath, agas tig da bhridh fin duínd, bheith ag brifeadh, agas ag buan rebadh haitheantadh naomhtha neamh fhallfafa, & do thoile diadha in gach vair, agas ingach aimfir da dtig dhúind, & da reir fin ag tuille adh bháis & dhamnaidh dhuínd do re ir do cheirt bhreitheamhnuiffe da ma dh ceirt bhreitheamhnus bhudhail leat do dhenamh oraind. Gidheadh a Athair neamhtha an mhéid, agas go bfu-

An other Confession for all States and Tymes.

O eternall God and moste mercifull Father, we confesse and acknowlage here, before thy divine majestie, that we are miserable synners, conceyved and borne in synne and iniquitie, so that in us there is no goodnes. For the fleshe evermore rebelleth against the spirite, wherby we contynually transgresse thy holy preceptes and commaundementes, and so purchase to our selves, through thy juste judgement, death and damnation.

Notwithstandinge, O heavenly Father, forasmoche as we

ilmaoid diumdhach dhind féin anois ar ſon na peacadh do rindeamar go ro vathmhur anadhaidh do thoile ſe.

Atamaoid ag denamh aithreachais, & aithridhe neimh chealgaidhe iondta ſin anois do reir do thoile ſe Athighearna, agas atamaoid go lánumhal agad ghuidheſe anainm, agas anonoir do Mhic inmhuin Ioſa Criſd do throcaire agas do thromghraſa do dheonachadh dhuind. Agas do Spirad naomhtha do neartughadh, agas do mhédughadh indaind, agas ar nuile peacadh do mhaitheamh dhuind. Iondas ar dtuigſin du ind ar locht, agas ar lán-vrchoide, agas ar ndroch ghniomhartha ó iochtar, & ó inmheadhon ar gcroidheadh go bfed maoid ófo ſuas ar dtoile peacthacha do mharbhadh, agas do mhór mhuchadh, agas ni he ſin amhain acht deagh oibrighthe do dhenamh ina nait, agas ina nionadh go himchubhaidh, mar is fearr tig red thoil mhoir beandaidheſe agas ni har ſon mhaithis ar noibrightheagh féin ſin an la bhudh fhearr iád acht

are displeased with our selves for the synnes that we have committed against thee, and do unfeynedly repent us of the same, we moste humbly beseche thee, for Jesus Christes sake, to shewe thy mercie upon us, to forgive us all our synnes, and to increase thy Holy Spirite in us. That we acknowlaginge from the bottome of our hartes our owne unrightousnes, may from hensforth not onely mortifie our sinfull lustes and affections, but also bringe forth suche fruites as may be agreable to thy moste blessed wyll; not for the worthynes therof

acht ar ſon thuillteanais, agas thróm vmhla, agas páise, agas peandaide do Mhic mhorchumhachtaidhſe Iosa Criofd ar naon ſlanuightheoir neoch tugabhairſe mar ofrail, agas mar iodhba irt ar ſgath peacaidh na ndaoine : agas atá adheirbhfhios againd nach diultand tú dhuind ſa en ní da niarrmuid ort anainm, agas anonoir an Mhic ſin, agas atá do Sbiorad naomhtha aga dhe arbhadh dhuind inar gcoinſianſuibh gurab tú ar Nathair trén trocuireach, agas go bſuil an mheidſin do ghradh agad oraind do chland ar ſon Ioſa Criofd nach eidir lé hénni do ghraſa naomhthaſa, agas do chaibhneas aithreamhail do tharraing vaind. Duitſé vimé ſin a Athair neamhdha neart chumhachtaidh maille ris an Mac mormior bhuileach, agas ris an Sbiorad neimh meirbh naomh biodh gach vilé onoir, agas ard ghloir anois, & tré bioth ſior.

¶ BIODH AṀHLAIDH.

but for the merites of thy dearely beloved Sonne Jesus Christe, our onely Savyour, whom thou hast already given an oblation and offeringe for our synnes, and for whose sake we are certainly persuaded that thou wylt denye us nothinge that we shall aske in his name, accordinge to thy wyl. For thy Spirite doth assure our consciences that thou arte our mercifull Father, and so lovest us thy childrene through hym, that nothinge is able to remove thy heavenly grace and favor from us. To thee, therfore, O Father, with the Sonne and the Holy Ghoste, be all honor and glorye, worlde withowt ende. So be it.

VRRNAIDHTHE

¶ VRRNVIDHE OILE roimh Tſearmoin and ſo atathar do ghnathughadh an Albain.

A DHE is mó dhadhbhur eagla, agas vamhain, agas is mó cnmhachta, neoch do fhoillſigh thú ſéin ó thoſach mar theinidh thrén loiſgidh, anadhaidh lucht dhénta tarcaiſne, agas toibheime ar haitheantaibh ardnaomh tha: Agas fos do nocht thú ſéin, mar Athair comhghradhach do chách, agas mar Dhiá lán do throcaire dona daoinibh peacthacha do ni aithreachus, & aithrighe: Atamaoidne do chreatuire & oibrighthe do lámh féin, ag admhail, & agindiſin find féin do bheith neamh dhiongmhalta dfoſgladh ar fúl do chum neimhe, nó dhar dtaiſbenadh atfiadhnuiſeſi. Oir atáid ar gcoinſiaſa féin, agas ar naingidheacht fhollas agar nagra, agas ag denamh fiadhnuiſé narnadhaidh,

AN OTHER CONFESSION AND PRAYER COMMONLY USED IN THE CHURCH OF EDINBURGH, ON THE DAY OF COMMUNE PRAYERS.

O Dreadfnl and most mightie God, thou that from the beginning hast declared thy selfe a consuming fyre against the contemners of thy most holy precepts: and yet to the penitent sinners hast alwayes shewed thy selfe a favourable Father, and a God full of mercie; We, thy creatures, and workmanship of thine owne handes, confesse our selves most unworthye to open our eyes unto the heavens, but farre lesse to appear in thy presence. For our consciences accuse us, and our manifest iniquities have borne witnes against us,

nadhaidh, go ndeachamar ar feachran vaidfe agas go rabhamar falach neamh ghlan aniodhulacht, agas go dtugamar an ghloir, agas anghnáth onóir bhudh cóir dhuín do thabhairt duidfé, do chreatuiribh: Agas gur iarramar cobhair nó cuideachadh mar nach raibhe fé rena fhaghail dúinn, agas go ndearrnamar dímheas, agas tarcaifne ar do theagafgaibh troim dhiadhafa, atá fós truailleadh trénurchoideach ar mbeathadh in gach vile chéim aga dhearbhadh, nachar chuireamar afuim do ladhfa nó do riaghail, no do reacht, robheandaighthe: Agas ni na naimfir arnainbfeafa amhain, do rindeamar gach ní dha ndubhramar a Thighearna, acht anois féin. Taréis tufa dfofgladh dhorais dúinn, agas do reidhiughadh an róid romhaind, do bhridh do throcaire do chum do Rioghachta roineamhdha, lé foillfiughadh do Tfoifgeil naomhtha féin dúinn: Ata an Rioghacht rothruaghfa go huilidhe ag leanmhuin alanolc, agas anaingidhea-

that we have declined from thee. We have bene polluted with idolatrie; we have given thy glorie to creatures; we have sought support where it was not to be founde, and have lightlyed thy most holesome admonitions. The manifest corruption of our lives in all estates evidently proveth that we have not lightly regarded thy statutes, lawes, and holy ordinances; and this was not only done, O Lord in the time of our blindnes, but even now, when of thy mercie thou hast opened unto us an entrance to thine heavenly kingdome by the preaching of thine holy Evangel, the whole body of this miserable Realme stil continueth in their former impietie.

chta imarcaidhe. Mar do gnathuidheadar roimhe ſo. Oír ſa riór atá an chuid is mó dhióbh, ag leanmhuin luirg na Priondſadh ndall ndotheagaiſg, ag tarcaiſne, agas ag dímheas ar tſoillſe do Tſoiſgeilſe: agas acur anuile aoibhnis aniodhalacht. Cuid oile dhiobh ag caitheamh ambeathadh mar do bheidis gan Dia ós agcíond, agas gan eagla do bhrathbhreitheamhnuis bhuirbſe orra. Agas cuid oile dhiobh a Thighearna aga bfuil do Tſoiſgelſa na mbelaibh, agas íad ag tabhairt fgandaile dhó lene ndroch bheathaidh.

Agas fós ní fhuil anainbfiós duínne a Thighearna gurab breitheamh cothram ceirtbhreathach thuſa, nach leigeand anaingidheacht go ſada gan dioghalt léis na drochdhaoinbh dúra dotheagaiſg: Agas go ſbeiſialta ar bſaicſin duínn go bfuil tuſa agar ngairm go caibhneafach dſaghail chuidighe, agas chomhthoile váid, tareis ar mbeith indoille, agas a ndorchadas, & ar fogra fhuathmhuir váid roimhe ſo,

For the most parte, alas! following the footesteps of the blynde and obstinate Princesse, utterly despise the light of thyne Evangel, and delyte in ignorance and idolatrie; others lyve as a people without God, and without all feare of thy terrible judgementes. And some, O Lord, that in mouth professe thy blessed Evangel, by their sclanderous lyfe blaspheme the same. We are not ignorant, O Lord, that thou art a righteous Judge, that cannot suffer iniquitie long to be unpunished npon the obstinate transgressors; especially, O Lord, when that after so long blindnes and horrible defection from thee,

agas gidheadh atamaoid fós go dúr drochmhéin dotheagaifg acur atadhaidh. Agas anuair fos do bhamar agcuntabhairt fheirge ar namhad dar fgri os, do rindeamar thufa do ghuidhe, & do ghér atach, go diochra duthrachtach, agas do eífd tufa go trocaireach find and fin, agas is tú fós do rinde troid, agas trén chogadh arar fon, anuair nach raibhe gliocas no neart indaind féin. Is tú amháin do bhris an chuing nó an ceangal do bhí arar mbraighdibh. Agas do leíg a faoirfe find: an tan tugamar find féin mardhaoinibh daora dallmhurrchuibh: agas do chongbhuis foillfe do Tfoifgeil go trocaireach againd go nuige fo, agas maille ris fin ni fhuil comhnuidhe ort do ghnath, acht ag toirbheart thiodhluictheadh Sbioratalta, agas teampuralta dhuínn: Gidheadh fós a Thighearna do chímaoid féin go follas, go bfuil ar neamhmbuidheachas ar na tiodhluicthibh fin ag tuilleadh dhioghaltais dfaghail duínn od láimh laidirfe:

so lovingly thou callest us again to thy favour and fellowship, and that yet we do obstinately rebel. We have, O Lord, in our extreme miserie, called unto thee; yea, when we appeared utterly to have beene consumed in the furie of our enemies, and then didest thou mercifully incline thine eares unto us. Thou foughtest for us even by thine owne power, when in us there was nether wisdome nor force. Thou alone brakest the yoake from our neckes, and set us at libertie, when we by our foolishnes had made our selves sclaves unto strangiers: and mercifully unto this day hast thou continued with us the light of thine Evangel, and so ceasest not to heape upon us benefites both spiritual and temporal. But yet, alas! O Lord, we clearly see that our great ingratitude craveth farther punishment at thy handes,

agas ataid achomhtharraidh fin go follas abfiadhnuife ar fúl: Oír an chomhdhail chogaidh, agas tarcaifne ar do ghrafaibhfe. Taréis tú dhá bfuraileamh oraind, agas cumhdach iodhalachta nar meafg, is comhtharraidh choimhdhearbhtha íad, go bfuil dáil, agas gealladh do dhioghaltais oraind, agas atá doineand, agas drochtfiona na haimfire ag bagar na buánghorta, ghnathuideas teacht mar dhioghaltas andiaidh an chráois imarcaigh, agas dhímheas, agas neamh churam na mbocht: da bfuil an tálamh anois lom lán: Ni fhuil againde a Thighearna, en ni fhedmaoid do chur eadruind, & do bhreitheamhnuffa: acht do mhor throcaire féin amháin, ata ar na furail go faor oraind, od Mhac caomh carthanachfa Iofa Crioſd ar Dthighearna, an ni do chofain fe dhuínn lená bhás agas lena Páis. Oír da madhail leat breitheamhnus do dhenamh oraind do chreatuire, agas ar peacthuigh, agas ar nuilc imarcacha do chuimhoriughadh

the signes whereof are evident before our eyes. For the whispering of sedition, the contempt of thy graces offered, and the mainteinance of idolatrie, are assured signes of thy farther plagues to fall upon us in particular for our greivous offences. And this unmeasurable untemperatnes of the ayre doeth also threaten thine accustomed plague of famine, which commonly followeth riotous excesse and contempt of the pore, wherewith, alas, the whole earth is replenished. We have nothing, O Lord, that we may lay betwixt us and thy judgement but thyne only mercie, freely offred to us in thy deare Son, our Lord Jesus Christ, purchased to us by his death and passion. For if thou wilt enter in judgement with thy creatures, and keepe in minde our greivous synnes and offences,

ughadh dhuínn, is dearbh nach bfuil feóil ar bith téid as gan damnadh, agas na dhiaidhfin a Athair na trocaire, atamaoid gudghuidhe, agas gud ghér atach, ar gradh do Mhic Iofa Criofd, na croidheadha chomhchruaidhe clochfá do bhreith vaind, do chualaidh né fada dhaimfir do throcairefe, agas do ghér dhioghaltas ré cheile: agas gidheadh nar maothuidheadh fós go tabhachtach leó fin íad, agas croidheadha comhmboga comhmaotha led Sbiorad féin do thabhairt duínn. Lemadh eidir lind athuigfin, agas achoim héd anumhla agas anonóir, ata imchubhaidh rena thabhairt dod chumhach taibh diadhafa: fech féin fós a Thighearna ar do chlóind thoghtha, ara bfuil vireafbhuidh ar agcorpaibh, agas deonaidh dhuínn buaidh dtroda do bhreith ar naimhdibh arnanmand, mar do gheallais duínn a Niofa Criofd do mhac ar naon flanuighthoir arnaidhne & ar bfear ladha, dó fan maille riotfa, & rifan Sbiorad naomh biodh gach vile

then can there no flesh escape condemnation. And, therefore, we most humbly beseeche thee, O Father of mercies, for Christ Jesus thy Sonnes sake, to take from us these stony hearts, who so long have heard aswell thy mercies as severe judgements, and yet have not bene effectually moved with the same; and give unto us hearts mollified by thy Spirit, that may both conceive and kepe in mynde the reverence that is due unto thy Majestie. Looke, O Lord, unto thy chosen children labouring under the imperfections of the fleshe, and grant unto us that victorie that thou hast promised unto us by Jesus Christ thy Sonne, our onely Saviour, Mediator, and Lawgiver: To whome, with thee and the Holy Ghost, be

onóir, agas mholadh agas ghloir, anois agas afaoghal nafaoghal.

¶BIODH AMHLUIDH.

OA DHÉ bhithbheó agas a Dhé bhithbhuain, a Athair Iofa Criofd ar Dtighearna, neoch nochtas do throcaire, agas chongbhus do ghealladh don druing aga bfuil do ghrádh, & umhluidheas dotaitheantaibh Diadha, an tan dhoirteas tú teas tfeirge, agas crúas do cheirtbhreitheamhnuis arna daoinibh olcmhora eafumhla: Atamaoidne and fo ag denamh vmhla, agas prófdala abfiadhnuife do chathrach cumhachtaighefe, agadmhail ler gcroidheadhaibh gurab cóir do fmach taigh thú find lé foirneart fiorallmhurr dha: agas gurab cóir do chuirfea an chuing, agas an cuibhreach cedna, do thogaibh tú roimhe dhind léd ghrafaibh, oraind arís. Oír ataid ar Rioghruidh

all honour and praise, now and ever.

A Confession of Sinnes, and Petitions, made unto God in the tyme of our extreame troubles, and yet commonly used in the Churches of Scotland, before the Sermon.

Eternal and everlasting God, Father of our Lord Jesus Christ, thou that showest mercy, and kepest covenant with them that love and in reverence kepe thy commandements, even when thou powrest foorth thy hote displeasure and just judgments upon the obstinat inobedient; we here prostrat our selves before the throne of thy Majestie, from our hearts confessing, that justelie thou hast punished us by the tyrannie of strangers, and that more justelie thou mayest bring upon us againe the bondage and yoak which of thy mercy for a season thou hast removed. Our kings,

nuidh & ar Priōdſadha, & an pobal vile indoille ag diultadh do bhriathar bſírindeach ſuthainſe: & maille ris ſin, atamoid agdiultadh cheangail do thro cairiſe neoch atá ar naſurail oraind an Ioſa Crioſd do Mhac morthrocaineach ſa: Oír gé tá do Mhac ína bhriathruibh anois aga ſhurail ſéin oraind, ſaméidſin do chumhachtaibh: nach eidir lé en nduine ainbfios do bheithmar leithſgel aige, gidheadh do reir bhreitheamhnuis daonna. Atá aingidheacht, & ainmein ar lánlionadh na Rioghachta ro thruaigheſe go huilidhe: agas atá aoibhneas agas ardthoil an Pobail anainbfiós, agas aniodhalacht: agas ſós ſariór na daoine ghabhas orra grádh do bhriatharſa do bheith aca ni fhuilid agtaiſbenadh thorrthadh na haithrighe, mar do dhlidhſeadh Pobal dar fhoillſigh thú ſéin ad Dhiá thromghradhach throcaire ach, a ſiad ſo do cheirtbhreith eamhnuis a Thighearna, mar atá a peacthadh do dhioghailt ar gach peacthach, agas

princes, and people in blindnes have refused the word of thyne eternall veritie; and in so doing, we have refused the league of thy mercy offered to us, in Jesus Christ thy Sonne, which albeit thou now of thy meere mercy hast offered to us againe in such abounndance, that none can be excused by reason of ignorance; yet not the lesse to the judgement of men, impietie overfloweth the whole face of this realme. For the great multitude delyte them selves in ignorance and idolatrie: and suche, alas! as appeare to reverence and embrace thy word, do not expresse the fruits of repentance, as it becometh the people, to whome thou hast showed thy selfe, so merciful and favourable. These are thy juste judgements, O Lord, whereby thou punishest sinne by sinne,

dioghaltas do dhenamh ar gach nduine do reir á aingidheachta no a vile féin, agas ni bfuil crióch no foirceand ar mhéd ar peacaidhne : acht mun saóra tufa find led ghrafaibh nar thuilleamar. Vime fin a Thighearna impoidhfe find, & impoidthear find, agas na leig dar neamhmbuidheachas a thuilleadh vaidfe, agas odcheirtbhreitheamhnus: allmhurraidh do ghabhail neirt no chumhacht arís ófar gciond, nó fós foillfe do Tfoifgeilfe do bhreith vaind. Acht gidhbé martá an pobal go huilidhe eafumhal duidfe. Agas vireafbhadha do ghnath oraind, gidheadh ar fon ghloire hanma féin, agas ar fon ghloire haoin Mhic charthanaigh Iofa Criofd: (an té do nocht tufa afhírinde agas a Tfoifgel dod throcaire tfaoir féin eadruind,) goma toil leat finde do ghab hail ad dhidean, agas ad chaomhcho imhéd, iondas go bfeicidh an faoghal go huilidhe, & go dtuigidh gach áon, mar do thiondfgain tú oibrighthe ar flanaighthe eadraind, led throcaire tfaoir

and man by his owne iniquitie, so that there can be no end of sinne, except thou prevent us with thy undeserved grace. Convert us, therefore, O Lord, and we shall be converted; suffer not our unthankfulnes to procure of thy most just judgements, that strangers againe impire over us, neither yet that the light of thy Evangel be taken from us. But howsoever it be, that the great multitude be altogether rebellious, and also that in us there remaineth perpetual imperfections, yet for the glory of thine owne Name, and for the glory of thine onely beloved Sonne Jesus Christ, whose veritie and Evangel thou of thy meere mercy has manifested amongst us: it wil please thee to take us in to thy protection, and in thy defence, that all the worlde may know, that, as of thy meere mercy

tſaóir féin, go ma hamhluidh ſin bhus toil leat, agcongbhail againd do ghnáth, leis an trocaire ſin féin. Deonaidh ſo dhuínn a Athair na trocaire argrádh do Mhic charthanaigh Ioſa Crioſd ar Dtighearna.

¶ BIODH AMHLVIDH

¶ VRRNVIDHE INDIaidh Tſearmona ar ſdaid na Heagluiſe Crioſdaidhe and ſo ſiós.

ADHE na nuile chumhacht, agas a Athair is mó trocaire atamaoid go humhal orramach, dar leigean féin aníſle, agas agar dtoirrneamh abfiadhnuiſe do chumhachtadh diadhaſa, ag aſlach, & ageadarghuidhe ort, ó ioch tar ar gcroidheadh, an ſiolſa do bhriathar do cuireadh anois inar meaſg do pſremhughadh go domhain inar gcro idheadhaibh, iondas nach eidir lé teaſ

thou hast begone this worke of our salvation amongst us, so of this same mercy thou wilt continue it. Graunt us this, mercifull Father, for Christ Jesus thy Sonnes sake. So be it.

A Prayer for the Whole Estate of Christes Churche.

Almightie God and moste mercifull Father, we humbly submit our selves, and fall downe before thy Majestie, beseechinge thee frome the botome of our hartes, that this seede of thy worde, nowe sowen amongest us, may take suche depe roote, that neither the burninge heate of persecution

dioghaltais ar neascarad, toradh átſilſe do chrionadh, agas nach eidir lé cúram buaidheartha na beathadhſa an ſiolſa do mhuchadh. Acht mar tſiól ar na chur indeighſhearond, nó in deigh ithir, agas é do thabhairt thoraidh cheadaidh, mar do ordaigh do ghliocas diadhasa, agas ótá fheidhm orainde do gnath, bheith ag denamh iarratais, agas athchuindgheadh oraibhſe. Atamaoid go humhal gud ghuidhe a Athair neamhdha do Sbiorad naomhtha do dhe onachadh dhúind, mar niarrataſaibh do dhenamh ó indtindibh dúthrachtacha, mar is mó is imchubhaidh, agus is ionmholta dhúind aniarraidh, do reir do thoilé diadhaſa. Agas othuigmaoid nach bfuil do neart, no do chumhachtaibh agar nanbſainde féin én ní maith do dhenamh, abfegmhuis do chuidigh ſe, agas nach bfuil anainbfiós nó a naineolas duitſe, animarcaidh, agas anainmhéid buaidhrich atá ag teacht inar dtimcheall ar gach leith, agas ar gach taobh, agas ſind inar mbochtaibh truagha

cause it to wither, nether the thorny cares of this lyfe do choke it, but that as seede sowen in good grownde, it may bringe forth thirtie, sixtie, and an hundreth folde, as thy heavenly wisdome hathe appointed. And becawse we have nede continuallie to crave many thinges at thy handes, we humbly beseche thee, O heavenly Father, to graunt us thy Holy Spirite to directe our peticions, that they may procede frome such a fervent minde as may be agreable to thy moste blessed wyll.

And seinge that our infirmitie is hable to do nothinge without thy helpe, and that thou arte not ignorant with how many and great temptations, we poore wretches are on every side inclosed and compassed,

agha meirbhe denadh do neartſa a Thighearna ar nanbſainde dhiomchar iondas go mbiam maille ré didean cumhachta do ghráſſa, ar ar gcoimhed, & arar nanacal, anadhaidh gach vile amais & indſuidhe dá dtibhrean Taibhirſ eoir oraind, neoch atá ag dul nar dtimcheall, marleomhan bhorb bheiceadhach, ag iarraidh dóiche arar ſlugadhne: Medaidh ar gcreidimhne a Athair throcairigh, iondas nach racham ar ſeachran ſligheadh vair ar bioth, ad bhri athruibh neamhdha neamhfhallſafa.

Acht medaigh iondaind dóchus agas grádh, maille ré coimhed curumach huile aitheantadh, iondas nach bſéd cruas croidhe, no crabhadh cealgach, no toile na meanmun nó na fúl, no tarraing an tſaoghail, ſinde do bhreith ó tumhlachtſa. Agas ódho chí tuſa go dtarrla dhúind bheith beó is na laithibh ro chuntabhartachaſa, denadh do ſhreaſdal, aithreamhailſe ar ndion, & ar ndidean anadhaidh ſhoirmearta, & an chumachta ar nuile namhad, atá in

let thy strenghe, O Lord, susteyne our weaknes, that we beinge defended with the force of thy grace, may be savely preserved against all assaultes of Satan, who goeth abowte continually like a roaringe lyon, sekinge to devoure us. Encrease our faith, O mercifull Father, that we do not swarve at any tyme from thy heavenly worde, but augment in us hope and love, with a carefull kepinge of all thy commaundementes, that no hardnes of harte, no hypocrisie, no concupiscence of the eyes, nor intysementes of the worlde, do drawe us away frome thy obedience. And seinge we lyve nowe in these moste perillous tymes, let thy Fatherly providence defende us against the violence of all our enemies,

gach vile bhall agar niondfuidhe, agas go hairidhe anadhaidh chuthaidh vrchoididh, agas ainmeine iomarcaidhe na deilbhe fallfa romhanaighe atá na namhaid do Dhiá agas do chriofd.

Tuilleadh eile fós, an mhéid agas go bfuilmaoid arar dteagafg lé teafbul naomhtha, ar nitche, agas ar nurrnuidhe do dhenamh ar fon gach vile dhuine nifhuilmaoid ag denamh ar niarratais no ar nguidhe, arar fon féin amhain, an mhéid atamáoid do lathair and fo, acht martamaoid aga denamh ar fon chaich go coitcheand. Acht mar angcedna atamaoid gutaflach, agas guteadarghuidhe, fana daoinibh ata anainbfios, agas anaineolas na firinde fós, diompodh on gceangal, & on gcuibhreach thruagh tfeachranach dhoille ina bfuilid: go nglantuigfin tfirinde neamhdhafa dhoibh, iondas go bfedfam vile lé háon aigneadh, agas lé háon ind tind, onoir agas vmlacht do thabhairt duitfe amhain, a aon Día, agas a aon flanuightheoir, agas go madh eidir leis

which do every where pursue us; but chiefely againste the wicked rage and furious uproares of that Romyshe idoll, enemie to thy Christe.

Fordermore, forasmoche as by thy holy Apostle we be taught to make our prayers and supplications for all men, we praye not onely for our selves here present, but beseche thee also, to reduce all such as be yet ignorant, from the miserable captivitie of blindnes and error, to the pure understandinge and knowlage of thy heavenly trueth, that we all, with one consent and unitie of myndes, may wourshippe thee our onely God and Saviour.

leis gach vile bhuachaill, agas Mhinifdir Eagluife dá dtug tú cúram, agas coimhed, agas toirbheartas do bhriathar naomhtha, agas vachtaranacht os ciond do pobail Crioſdaidhe, bheith firindeach deagh chreidmheach ina dte agaſg, agas ina ndeighbheathaidh, ag fechain ar do ghloirfe amhain, iondas go bfetar gach vile Chrioſdaidhe bocht da bfuil ar feachran do thabhairt ar a ais do chum na deightſligheadh.

Tuilleadh eile fós os ad laimhfe atá croidhe gach Righ, agas gach ro Thighearna, agas gach vacht arain, atamaoid goteadarghuidhe, fa chroidhe gach vile Riogh, agas Priondfa, agas vachtarain do riaghladh, agas do roidhiorghudhadh, agas do chongbhail ar flighe na firinde, oiris doibh tug tú neart, & cumhachta os ciond chaich, agas go hairidhe a Thighearna do reir na hum hlachtha dhlighmaoid do dhenamh, atamaoid aguidhe dhidin, agas bharantuis dinmhe rioghamhail ar Mbanrioghna, agas ar Priondfa, agas na poible-

And that all pastors, shepherds, and ministers, to whome thou hast committed the dispensation of thy holy Woord, and charge of thy chosen people, may both in their lyfe and doctrine be fownde faithfull, settinge onely before their eyes thy glorie; and that by theim, all poore shepe which wander and go astray, may be gathered and broght home to thy foulde.

Moreover, becawse the hartes of rulers are in thy hands, we beseche thee to direct and governe the hartes of all kinges, princes, and magistrates to whome thou haste committed the sword; especially, O Lord, accordinge to our bonden dutie we beseche thee to mainteyne and increase the honorable estate of the Quenes maiestie, and our Prince,

ach atá futhadh ſin go leir, Denadh do ghrádh aithreamhailſe marſin a gcaomhna, agas a gcoimhéd, agas denadh do Sbiorad naomhta agroidheadha do riaghladh, agas do roidhiorghudhadh, iondas go bſedaid an cúram atá ortha do fhreaſdal, agas do fhritheolamh, iondas go mbia do chreideamh fírindeachſa aga mhedughadh. Agas béſa aga gceartughadh, agas dioghaltas agá dhenamh ar peacthachaibh do reir do riaghlaſa, agas do bhriathar naomhtha: Agas otamaoid vile nar mballaibh diamhra, do chorp Ioſa Crioſd, atama oid ag denamh ar niarratais, & ar nitche, ortſa a Athair neamhdha, ar ſon gach vile dhuine, atá ſa engne autſocra chta, no thriobloide, marta cogadh, nó gorta, nó plaidh, nó eaſlainte oile, no bochtaine, no chuibhreach, prioſuntachta, no fogra, na dibirt, no doghaltas, no enghne oile ſgiurſaidh, no dochar cuirp, no buaidhreadh meanmannó intinde, go madhtoil leat fulang, agas ſoighidin do thabhairt doibh, ina nain deiſe

and all the estates, and the whole bodye of this common weale: Let thy Fatherlye favor so preserve her, and thy Holy Spirite so governe her harte, that she may in suche sorte execute her office, that thy religion may be purely mainteyned, manners refourmed, and synne ponished accordinge to the precise rule of thy holy Woord.

And for that we be all members of the mysticall body of Christ Jesus, we make our requestes unto thee, O heavenly Father, for all suche as are afflicted with any kinde of crosse or tribulation, as warre, plague, famine, sikenes, povertie, imprisonement, persecution, banishement, or any other kinde of thy roddes, whether it be calamitie of bodie, or vexation of mynde, that it wold please thee to gyve them pacience and constancie,

deife, no go cuire tú féin fuafgladh, agas furtacht chuca fadheoidh, agas na dhiaidhfin a Dhé Athar vile chum hachtaigh, agas a Thighearna is mó trocaire, atamaoid go lán vmhal gud ghuidhe, fad throcaire, & fad throm ghrafaibh dfoillfeachadh arar mbraith ribh criofdaidhe, atá ar fogra no a bpri ofunaibh, nó ag fulang bháis gach énla ar fgath fhiadhnuife na firinde, otaid vile abfegmhuis chuidighthe daoine: gidheadh na treigeadh do chomhfhur tacht diadhafa íad: acht beathaigh, & fadoigh do Sbiorad naomhtha ina gcro idheadhaibh, & ina nindtindibh, iondas go bfedfuid fa dheoidh, re deagh thoil agas re deighghean, anuireafbhuidh, & andochar dfulang mar do chithear dod ghliocas diadhafa, rena mbeathaidh, & rena mbás fa dheoidh, go fgaoile, agas go neartuighe Rioghacht, agas ro fhla itheamhnus do Mhic mhorchumachtaighfe Iofa Criofd, trid an faoghal go himlán, agas is anainm, agas anonoir an Mhicfin do nimaoid ar nguidhe, &

tyll thou send them full deliverance of all their troubles. And as we be bownde to love and honor our parentes, kinsfolkes, friendes, and contrye, so we moste humbly beseche thee to shewe thy pitie upon our miserable countrie of England, which once, through thy mercie, was called to libertie, and now for their and our synnes, is broght unto moste vile slavery and Babylonicall bondage.

Roote owte from thence, O Lord, all raveninge wolves, which to fyll their bellies destroie thy flocke. And shewe thy great mercies upon those our bretherne which are persecuted, cast in prison, and dayly condemned to deathe for the testimonie of thy trueth. And thogh they be utterly destitute of all man's ayde, yet let thy swete comfort never departe from them, but so inflame their hartes with thy Holy Spirite, that thei may boldely and chearefully abide suche tryall as thy godly wisdome shall appoint. So that at lenght, aswell by their deathe as by their life, the kingdome of thy deare Sonne Jesus Christ may increase and shyne through all the worlde. In whose name we make our humble

ar nurrnuidhe mar do theagaiſg féin dúinn ag radha nambriatharſa.

Ar nathairne atá ar neamh go mo be ādaighthe hainm, go dtí dod ríghe goma denta do thoil adtalmhuin mar a tá ar neamh, tabhair dhúinn aniu ar nar an laitheamhail, & maith dhúinn ar bfiacha amhail mhaithmaoidne dar bfeic heamhnuibh, agas na leig a mbuaidhreadh ſind, acht ſaór ſind ó olc: óir is leatſa an ríghe, aneart, agas a ngloir tré bhióth ſior.

¶ BIODH AMHLVIDH.

A DHE na nuile chumhacht atamaoid goteadarghuidhe, go ma to il leat ſoirſidheacht, agas buaine, agas daingne do thabhairt dúinn ad chreideamh bheodha, aga mhedughadh ion daind gach hénla, no go bfaſam go lán tomhas ar nuile chearta, agas ſhoirſidheachta

peticions unto thee, as he hath taught us.
Our Father which arte in heaven, etc.

Almightie and ever lyvinge God, vouchsave, we beseche thee, to grant us perfite contynuance in thy lively faith, augmentinge the same is us dayly, tyll we growe to the full measure of our perfection

heachta an Iofa Criofd re ndenam ar bfaoifidin ag radha na mbriatharfa.

CREIDIM in Día Athar vile chumhachtach, cruthuightheoir neimhe, agas talmhan, agas an Iofa Criofd a én Mhac foin ar Dtighearna : neoch do gabhadh on Sbiorad naomh, & rugadh lé Muire Oigh, dfulaing pais fa Poinc Piolaid, do cefadh, fuair bás, agas dohadhluiceadh, do chuaidh fiòs anifreand, an tréas la do eiridh óbhás, & do chuaidh fuas ar neam, do tfuidh ardeis Dé Athar vile chumhachtaigh, as fin tiucfas dobhreith bhreithe, ar bheoaibh, agas ar mharbhaibh.

Creidim andfa Sbiorad naomh, agas an Eagluis naomhtha go huilidhe, comaoineachadh na naomh, maitheamh na peacadh, eifeirghe cholla na marbh agas an bheatha hfuthain.

¶ BIODH AMHLVIDH.

in Christ, wherof we make our confession, sayinge, I beleve in God, etc.

VRRNAIDHTHE.

NA DHIAIDH SO, AGAS indiaidh chandtuireachta na Pſalm, abradh an miniſdir an beandachadh ſo ſiós, & ſgaoileadh an pobal oſin amach an lá ſin.

DIA an Thighearna dar mbeamdachadh, agas dar gcoimhed: Diá an Tighearna dſoillſeachadh, agas do thaiſbeandh tſoillſe agnuiſe ſéin duind & do dhenamh throcaire oraind, Diá an Tighearna diompodh a ghnuiſe gradhaighe chugaind, do dheonachadh atſithchaimhe féin dúind.

GRADH Dé Athar vile chumhachtaigh, agas graſa, agas trocaire ar Dtighearna Ioſa Crioſd, comaoineachadh, agas comhſhurtacht on Sbiorad naomh, do bheith do gnáth maille rind go himlán.

¶ BIODH AMHLVIDH.

¶ VRRNVIDHE

Then the people singe a Psalme, which ended, the Minister pronounceth one of these blessinges, and so the Congregation departeth.

The Lord blesse you and save you; the Lord make his face shyne upon you, and be mercifull unto you; the Lord turne his countenance towardes you, and graunt you his peace.

The grace of our Lord Jesus Christ, the love of God, and communion of the Holie Ghoste, be with you all. So be it.

¶ VRRNVIDHE EILE
in diaidh Tſearmona and ſo.

ADHE vile chumhachtaigh, & a Athair neamhdha, ó dho gheallais ar niarratais do thabhairt duind, anainm & anonoir ar Dtighearna Ioſa Crioſd do Mhic inmhuinſe: agas fós atamaoid arar dteagaſg leis féin, agas lena eaſbulaibh ſind féin do thinol, agas do chruindiughadh, na ainmſion abfochair acheile, agá ghealladh dhúind go mbeith ſé nar meaſg, & go ndenadhſé guidhe arar ſon riotſa, dſaghail dúind gach neithe ar ambeithmaois aontadhach adtalmhuin, atámaoid vime ſin ag tabhairt ar nuidh, agas ar naire do taithniſe ar tús, mar do iarrais oraind guidhe do dhenamh ar ſon na ndaoine do orduidhis do dhenamh na córa, & riaghla ofar gciond, agas ar ſon gach vile neithe ar abfuil feidhm no fogh-

Another manner of Prayer after the Sermon.

Almightie God and heavenlie Father, since thou hast promised to graunte our requests, which we shal make unto thee in the name of our Lord Jesus Christ, thy welbeloved Sonne; and we are also taught by him and his Apostles to assemble our selves in his Name, promising that he wil be among us, and make intercession for us unto thee for the obteining of all such things as we shal agre upon here in earth; we, therefore (having first thy commandement to praye for such as thou hast appoynted rulers and governours over us, and also for all things nedeful both

namh an Pubaill, & feidhm gach vile dhuine an mhéid, agas atá ar gcreideamh ar na thogbhail led bhriathruib diadha dearbhthafa, agas led ghealladh neamhfhallfa: Atamaoid and fo ar gcruindiughadh, & ar gcoimhthionol agceand acheile atfiadhnuifife, agas anainm do Mhic inmhuin ar Dtighearna Iofa, atamaoid ag denamh ar nguidhe ditheallaidhe riotfa, a Dhé is mó trocaire, agas a Athair is truime toirbheartus, go ma toil leat do throcaire neimhmeafarrdha do dheonachadh dhúin, ar grádh Iofa Criofd ar nén fla nuighthoir, agas ar nén teachtaire, & ar nuile Peacaidh do mhaitheamh dhúind agas ar gcroidheadha, agas ar dtoile do tharraing, agas do thogbhail chugad, iondas go bfagham ar niarratus ó indtindibh duthrachtacha, agas fós go mbeam do reir do thoile moir bheanduighthefe. Oír afí fin na henar is inmheafda.

Vime fin atamaoid gud ghuidhe a Athair neamhdha adtimcheall gach Ri gh, agas

for thy people, and for al sortes of men, forasmuche as our faith is grounded on thine holie word and promises, and that we are here gathered together before thy face, and in the name of thy Sonne our Lord Jesus), we, I say, make our earnest supplication unto thee, our moste merciful God and bountiful Father, that for Jesus Christ's sake, our onelie Saviour and Mediator, it would please thee, of thine infinite mercie, freely to pardon our offences, and in suche sorte to drawe and lift up our hearts and affections towardes thee, that our requestes may both procede of a fervent minde, and also be agreable unto thy most blessed wil and pleasure, which is onely to be accepted.

We beseche thee, therefore, O heavenlie Father, as touching all princes

gh, agas gach ro Thighearna, & gach vachtarain da dtug tuſa ſreaſdal, agas cumas córa, agas cothruim os ciond an pobail, agas go hairidhe adtimcheall ſdaide, agas inmhe onoraighe na Riog hruidhe, agas na gcomhuirleach atá orra, agas ris an gcuid eile duachtaranaibh, agas do chumunta na Rioghachta, go ma toil leat, do Sbiorad naomhtha do dheonachadh dhoibh, agas do mhedughadh ionta, ó aimſir go haimſir, iondas go madh eidir léo maille ré deagh chreideamh Ioſa Crioſd háon Mhic ſe ar Dtighearna, a admhail, & a thuigſin go bfuil ſé na Righ ós ciond gach vile Righ, agas na vachtaran os ciond gach vile vachtarain, mar tugais ſéin dó gach vile chumhachta ar neamh, & ar talmhuin, agas da reir ſin íad ſéin do thoirbheart dó, do dhenamh atſeirbhiſe, agas a thoile, do mhedughadh Rioghachta Ioſa Crioſd in gach Rioghacht, agas in gach Tighearntus da bfuil futhaibhſin, agas do cumhdach dheighriaghla do reir do

and rules unto whome thou hast committed the administration of thy justice, and namely, as touching the excellent estate of the Quenes Majestie, and all her honorable Counsel, with the rest of the magistrates and commons of the realme, that it would please thee to graunte her thine holie Spirit, and increse the same from time to time in her, that she may with a pure faith acknowledge Jesus Christ thine onlie Sonne, our Lord, to be King of all kings, and Governour of all governours, even as thou hast given all power unto him both in heaven and in earth; and so give herselfe wholy to serve him, and to advance his kingdome in her dominions (ruling by thy worde her subjectes,

thoilefe, agas do bhriathar don pobal atá fana fmacht: Oír afiadfin caoirigh do mhaghafa, agas tred do chluana, ion das go mbeam arar ndidean, agas arar nanacul, agas arar gcoimhed, afith agas angradh, agas anaomhthacht bheathadh, agas fadheoidh tareís ar faortha ó gach vile eagla, agas uamhan ar namhad, go bfedmaoid bheith ag tabhairt bhuidheachais, & bhuanaltuighe dhuitfe, gach én lá ar feadh ar naimfire. Atamuid guteadarghuidhe fós, a Athair is mó trocaire, agas a Tflanuighthoir anchinidh dhaónda, ar fon gach én duine do chuir tú mar Mhinifiir os ciond an Pobail Chriofduidhe, da dtug tú curam na nanmand, agas freafdal do Tfoifgeil naomhta, iondas go ma toil leat an curam fin do ghabhadar orra: do bhreith leó dhoibh gan mhealladh ó dheamhan no ó dhomhan: agas agcoimhéd mar fin led Sbioraid naomhtha, iondas go mbeid firindeach deagh chreidmheach, ag fior mhedughadh do ghloirife, ag caitheamh afaothair vile do

which be thy creatures, and the shepe of thy pasture), that we being mainteined in peace and tranquillitie bothe here and everie where, may serve thee in all holines and vertue; and finally, being delivered from all feare of enemies, may render thankes unto thee all the dayes of our life.

We beseche thee also, moste deare Father and Saviour, for all suche as thou hast appoynted Ministers unto thy faithful people, and unto whome thou hast committed the charge of soules, and the ministerie of thine holie Gospel, that it would please thee so to guide them with thine holie Spirit, that they may be found faithful and zealous of thy glorie, directing alwaye their whole studies

do chum na haon chriche∫e, agas anén adhbhair, do thabhairt na gcaorach mbocht do chuaidh ar ſeachran on tréd, aranais arís, do chum an Tighearna Io∫a, atá na mhor bhuachaill, agas na cheand os ciond gach ea∫buig, iondas go bfedaid ó aim∫ir go haim∫ir, bhe ith ag medughadh abfirentachta, agas anaomhthachta, agas don taoibh oile, go mo toil leat, gach vile Eagluis do chaomhna, agas choimhed, ó chundtabhartaibh na mac dtire marbhthach ſandtach, bhios ag iarraidh atarbha anadhaidh do reachta, agas nach iarrand medughadh do ghloiri∫e amhain, nó dion no ſaoradh do thréda. Tuilleadh vile fós, atamaid ag denamh ar nguidhe riot∫a a Thighearna, a Dhé, & a Athair is truime toirbheartas, ar ſon gach vile dhuine go geineralta, mar is ail leat athuig∫in, agas a aithniughadh gurab tú féin is ſlanuightheoir don t∫aoghal go huilidhe, do rear an cheandaigh do rinde do Mhac ionmhuin Io∫a Crio∫d, mar do ſhoiris an drong do bhí

unto this end, that the poore shepe which be gone astray out of the flocke, may be soght out, and broght againe unto the Lord Jesus, who is the chief Shepherd and head of all Bishops, to the intent they may from day to day grow and increase in him unto all righteousnesse and holines : And, on the other part, that it would please thee to deliver all the Churches from the daunger of ravening wolves, and from hirelings, who seke their owne ambicion and profit, and not the setting foorth of thy glorie onely, and the safegarde of thy flocke.

Moreover, we make our prayers unto thee, O Lord God, moste merciful Father, for all men in general, that as thou wilt be knowen to be the Saviour of all the worlde by the redempcion purchased by thine onely Sonne Jesus Christ ;

roimhe ſo aláimh, agas andorchadas do bhridh ainbfis, agas aineolais, agas vireaſbhadha do Tſoiſgeilſe: go ma ha mhluidh ſin is toil leat anois bo bhrídh fhoillſeachaidh do Tſoisgeil, agas tſoillſe gloine do Sbioraide naomhtha, cách do thabhairt ar ſlighidh aſlanuigh the: Oír aſí ſin a aithne, agas a admhail gurab é Ioſa Crioſd do chuiris chugaind dar ſlanughadh. Mar an gced na go ma toil leat, na daoine dtugais do ghraſaibh, agcroidheadha do tſoillſiughadh, agas dfoſgladh da thuigſin do bhriathar, ſad ſin do mhedughadh in gach vile Dhiádhacht, agas do tſaibhreas Sbioratalta do dhortadh orra. Iondas go bfédam vile ler gcroidheadhaibh, agas ler mbelaibh vmhla, agas onoir do dhenamh dhuidſe, agas onoir imchubhaidh, agas feirbhis do dhenamh dod Mhac Dioſa Crioſd ar Ri, & ar gcruthuighthoir, agas ar naidhne. Mar an gcedna a Dhé do bheir gach comhfhurtacht firinde, atamuid aga fhurail

even so that such as have bene hitherto holden captive in darknes and ignorance for lacke of the knowledge of the Gospel, may, through the preaching thereof, and the cleare light of thine holy Spirit, be brought into the right way of salvation, which is to know that thou art onely very God, and that he, whome thou hast sent, is Jesus Christ: likewise, that they whome thou hast already endued with thy grace, and illuminated their hearts with the knowledge of thy worde, may continually increase in godlines, and be plenteously enriched with spiritual benefites; so that we may altogether worship thee, both with heart and mouthe, and render due honour and service unto Christ our Maister, King, and Lawmaker.

In like maner, O Lord of all true comfort, we commend unto thee

fhurail ort nar nguidhe ar fon gach aonduine arar chuiris dochar no triobaloid, na buaidhreadh, nó amhgar, mar chiontughadh, agas mar fmachtughadh a peacadh. Gach aonpobal fós arar chuiris plaidh, no gorta, no cogadh & gach vile dhuine atá fadhochar bochtaine, no chuibhrigh, no eaflainte, no fogartha, no agcofmhuileas oile do thindeas no dhamhgar corparradha, no don thaobh oile, gach neach arar chuiris dochar intinde, goma toil leat athab hairt orrtha, athuigfin, do toil agas do ghradh aitheamhail da dtaobh, go bfui lid na dochair fin ag teacht orrthuibh ar maithe riu féin, & da gceartughadh, agas da thabhairt orthuibh go neimhchealgach, impodh chugadfa, agas da reir fin, gach comhfhurtacht rigid aleas dfaghail da faoradh, agas da bfuafgladh ogach vile olc. Acht go hairidhe a Thighearna, atamaoid aga fhurail ar do chumhachtaibh, agas ar do dhidean Diadhafa, ar mbraithreacha Criofd aidhe ata fa fhoirrneart na Nainteadh-

in our prayers, all such persones as thou hast visited and chastised by thy crosse and tribulation; as such people as thou hast punished with pestilence, warre, or famine; and all other persons afflicted with povertie, imprisonment, sicknes, banishment, or any like bodilie adversitie, or hast otherwise troubled and afflicted in spirit; that it would please thee to make them perceive thy fatherlie affection towarde them; that is, that these crosses be chastisings for their amendment, to the intent that they shulde unfainedly turne unto thee, and so by cleaving unto thee might receive ful comfort, and be delivered from all maner of evil. But especially, we commend unto thy Divine protection, all such which are under the tyrannie of Antichrist,

crioſd, agas ara bfuil vireaſbhuidh beatha ar agcorpaibh, agas gan achead aca hainm diadhaſa deadarghuidhe go follas, & go háiridhe ar mbraithreacha bochta atá a Prioſunaibh no agceangal no a gcuibhrighthibh, ag naimhdibh do Tſoiſgeilſe, go ma toil leatſa a Athuir, aneartughadh in gach vile tſubachas le cumhachtaibh do Sbioraid naomhtha, iondas nach dtabhruid dru im no cúl do tſirindeſe choidhche, acht íad danmhuin go buan daingean anadmhail do bhriathar, agas do chuinge naomhtha, agas tuſa do dhenamh cumhanta, agas chuidighe léo, mar do cithear dod chumhachtaibh diadhaſa, mar is mó is imchubhaidh dhoibh furtacht dſaghail na namhgharaibh, agas agcoimhéd, agas andidean anadhaidh chuthaidh na mac dtire nó na madadh alta. Agas do Sbiorad naomhtha do mhedughadh ionta, iondas go dtiubh ruid gloir, agas gnathmholadh dhuidſe, a Athair naomhtha, agas a Thighearna throcuirigh, na mbeathaidh, agas na mbás ſadheoidh.

and both lacke this foode of life, and have not libertie to call upon thy Name in open assemblie ; chiefly, our poore brethren which are imprisoned and persecuted by the enemies of thy Gospel, that it would please thee, O Father of consolations, to strengthen them by the power of thine holie Spirit, in such sorte as they never shrinke backe, but that they may constantly persevere in thine holy vocation, and so to succour and assist them as thou knowest to be moste expedient, comforting them in their afflictions, mainteining them in thy safegarde against the rage of wolves, and increasing in them the gifts of thy Spirit, that they may glorifie thee their Lord God, both in their life and in their death.

VRRNAIDHTHE

A Dhé agas a Thighearna is truime trocaire, atamuid do teadarghuidhe, adheonachadh dhuín an mhéid atamaoid and ſo ar dtionol agceand acheile anainm do Mhic mhor chumhachtaidh Ioſa Crioſd, deiſdeacht a bhriathar, & do chomaoineachadh a Chuirp, go bfedam a thuigſin go firindeach ne amh chealgach. méd thruaighe na ſda ide damuinte abfuilmaoid ó náduir, & mar atamuid ler ndroch ghniomharthuibh féin, ag tuilleadh dhamnuidh tfuthain duín, agas acur ar ndroch ghniomhartha fúas ar muin acheile gach énla, agas do dhioghaltas tromfa do bheith ofar gciond, do bhridh ar ndro ch bheathadh lán fhuathmhuire Peacaidhe, iondas ar bfaicſin duín nach bfuil én bhraon maitheaſa dar naduir féin indaind, agas nach maireand én ní domhaith ar féan noar ſiondſear do thuilbfeadh Rioghacht no flaitheas Dé dhuín, go bfedmaoid ſind féin, agas ar gcroidheadha go huilidhe do thiodhlucadh dhuidfe maille ré lán ndochas ad Mhac ionmhuin Ioſa Cri-

Finally, O Lord God, most deare Father, we beseech thee to graunte unto us also, which are here gathered together in the name of thy Sonne Jesus, to heare his worde preached, that we may acknowledge truely, and without hypocrisie, in how miserable a state of perdicion we are in by nature, and how worthely we procure unto our selves everlasting damnacion, heaping up from time to time, thy grievous punishmentes towarde us, through our wicked and sinful life, to the end, that (seeing there remaineth no sparke of goodnes in our nature, and that there is nothing in us, as touching our first creation, and that which we receive of our parents, mete to enjoy the heritage of God's kingdome) we may wholly render up our selves with all our hearts, with an assured confidence unto thy dearly beloved Sonne, Jesus our Lord,

ofd ar Dtighearna, agas ar naon Slanuightheoir, do chruthaidh, agas do che andaidh find, do chum go ndenadh fé comhnuidhe nar gcroidheadhaibh, as go bfetfamaois ar dtoile peacthacha do mharbhadh, agas do mhor mhuchadh, agas ar nathnuadhughadh ambeathaidh Dhiadha, do mhedughadh onora a amna naomhthafan, oir is oighri ar gach én onoir é, in gach én ionad, agas ar feadh an domhain gn himlán.

Mar an gcedna do bfuil didean, agas vachtaranacht agadfa a Athair ofor gciond. Iondas go bfedfam gach én lá ni famhó, agas nifa mhó, barr vmhlách ta, agas onora, do dhenamh dot chumhachtaibh naomhtha neamhfhallfafa, aga náirthear thú ad Righ, & ad Ghuibhearnoir os gach vile ní, ag denamh riaghla roidhiorgha dot pobal, lé cloidheamh do bhriathar, agas lé cumhachtaibh do Sbioruide naomhtha, rer chlaoidhis do naimhde vile, tré chumachtaibh tfirinde, & tfirentachta. Iondas go fgriofſuithear, agas go gclaoifidhear,

our onely Saviour and Redeemer, to the intent, that he dwelling in us, may mortifie our olde man, that is to say, our sinfull affections, and that we may be renewed into a more godlie life, whereby thine holie Name (as it is worthy of all honour) may be advanced and magnified throughout the worlde, and in all places: likewise, that thou mayest have the tuicion and governance over us, and that we may learne dayly more and more to humble and submit our selves unto thy Majestie, in such sorte, that thou mayest be counted King and governour over all, guyding thy people with the sceptre of thy worde, and by the vertue of thine holie Spirite, to the confusion of thine enemies, through the might of thy trueth and righteousnes; so that by this meanes all power and height which withstandeth they glorie, may be continually throwen downe and abolished,

fidhear, agas go gcuirfidhear ar gcul, gach neart, agas gach cumhachta da bfuil acothughadh anadhaidh do ghloi rife, no go bfoillfighthear tren, agas troimneart do Rioghachta ro onoraighe, anuair nochtfas tú thú féin, imbre itheamhnus apearfuind do Mhic. Iondas fós go bfedamne, maille ris an gcuid eile dot chreatuiribh, vmhlacht fhoirfe fhirindeach do thabhairt duitfe, mar do nid na haingil naomhtha neam hurchoideacha, haitheantfa do choimhlionadh, iondas goma denta do thoil gan chur na hadhaidh, agas go ndena gach én duine adhitheall, fad tfeirbhis, agas fad thoilfe do dhenamh, agas adtoile féin, agas anuile iarratus, & ainmian agcolla do threigean.

Deonaigh dhuín fós a Thighearna mhaith, gluafacht ingrádh, agas aneagla hanma naomhthafa, agas gombeathuightear find vile, led mhaitheas, & led mhor grafaibh, agas go bfagham od lamhaibhfe, gach én ní ar abfuil ar bfeidhm no ar bfoghnamh, agas fin do

unto suche time, as the ful and perfect face of thy kingdome shal appeare, when thou shalt shewe thy selfe in judgement in the persone of thy Sonne; whereby also we, with the rest of thy creatures, may rendre unto thee perfect and true obedience, even as thine heavenly Angels do apply themselves and onely to the performing of thy commandements, so that thine onlie wil may be fulfilled without any contradiction, and that every man may bend him self to serve and please thee, renouncing their owne wiles, with all the affections and desires of the flesh. Graunt us also, good Lord, that we, thus walking in the love and dread of thine holie Name, may be nourished through thy goodness, and that we may receive at thine hands, all things expedient and necessarie for us, and so use thy gifte peaceably and quietly, to this end, that when we se that thou hast care of us, we may the more affectuously acknowledge thee to be our Father, loking for all good gifts at thine hand,

chaitheamh go ſeimh ſiodhamhail, iondas anuair thuigféam, go bfuil cúram agadſa nar dtimcheall, gó bfédam maille ré ditheall duthrachtach, vmhla do dhenamh dhuitſe, ar nathair, ag feitheamh ar gach én ndeagh thiodhlucadh dfaghail odláimh. Agas ar dtarraing arar nais gan ar ndóchas do bheith go dimhaoin ahaon chreatuir, acht ar ndochas vile do dhenamh afadſa, & ar muinighin, agas ar mor dhochas do dhenamh afad, agas as do mhor throcaire, ofsí is buaine dhuín. Agas áta anmheidfin do thruaighe, agas danbfainde orainde, agas do bhriſdidhe, agas dullmhacht iondaind do chum peacaidh do dhenamh, an feadh mhairféam fa mbeathaidh aithghiorrfa, bheith do ghnath ag claonadh, agas ag tuitim, ó tſlighidh dhirigh haitheantadhfa, atamuid gud ghuidhefe ar peacadh do mhaitheamh dhuín. Oír atámuid agcundtabhairt dhamhnaidh do reir do bhreitheamhnuis brathafa, trid ar nol caibh imarcacha, iondas nach biaidh cumhachta

and by with-drawing and pulling backe all our vaine confidence from creatures, may set it wholy upon thee, and so rest onely in thy moste bountiful mercie. And for so much as whiles we continue here in this transitorie life, we are so miserable, so fraile, and so much enclined unto sinne, that we fall continually and swarve from the right way of thy commandements, we beseech thee pardon us our innumerable offences, whereby we are in danger of thy judgement and condemnation, and forgive us so freely

cumhachta no neart, ag bás, no ag peacadh, no ag damnadh, nar nadhaidh, agas nach aigeorthar oraind droch fhremha doimhne an peacthaidh, atá aganmhuin, agas agaíteachadh iondaind do ghnáth. Deonaidh dhuín fós a Thighearna, do reir haithne, na huilc, agas na hégora do rindeadar cach oraind do mhaitheamh dhoibh, agas agcuimhne do dhul ar dearmad váind, & anionadh an dioghaltais bhudh mian rer náduir do dhenamh, fgáth agas díon & didin ar námhad do dhenamh. & óta an mhéidfin danbfaine, & do neamh chumhachtaibh iondaind, nach bfedmuid cothughadh anadhaidh ar námhad ler neart féin, ar feadh én mhoimindte do ló nó dhoidhche, agas go bfuil anoireadfin do thromdacht, & deire imarcach arnamhad oraind, nach denád an diabhal, nó an faoghal, nó ar ndroch thoile féin én chomhnuidhe, acht ag fior chothughadh mar nadhaidh do ghnáth, aranadhbhur fin goma toil leatfa dod dheighmhéin. Dhiadha, finde do threorughadh led Sbio-

that death and sinne may hereafter have no title against us, neither lay unto our charge the wicked root of sin which doeth ever more remaine in us, but grant that by thy commandment we may forget the wrongs which other do unto us, and in steade of seking vengeance, may procure the wealth of our enemies. And for as much as of our selves, we are so weake, that we are not able to stand upright one minute of an houre, and also that we are so belaid and assaulted evermore with such a multitude of so dangerous enemies, that the devil, the worlde, sinne, and our owne concupiscences do never leave of to fight against us; let it be thy good pleasure to strengthen us with thy holy Spirit,

raid naomhta, agas led tintind Dhiadha, agas én bhraon amhain dod ghra faibh do dhortadh oraind. Iondas go bfedam feafamh, agas cothughadh fearrdha fior laidir do dhenamh, anadhaidh gach vile bhuaidheartha, agas bhorb throda, agas cothughadh daingean do dhenamh, fa chath Sbioratalta, no go gcofnam féin vachtaranacht an chathafin duín fa dheoidh: agas na dhiadh fin, fubhachus fior bhuan do dhenamh, ad Rioghacht ro bhuainfe, abfochair, agas á bfarradh, ar Riogh & ar ro Thighearna, agas ar gcind fheadh na fhior laidir, agas ar Ngiubhearnoir Iofa Criofd ar Dtighearna: da dtiubh ram gloir, agas moladh, agas onóir anois, agas tré bhioth fior.

¶ BIODH AMHLUIDH

VRRNAIDHTHE BHEG

tareis an Tfailm roimh Tfermoin.

DIA

and to arme us with thy grace, that thereby we may be able constantly to withstand all tentations, and to persevere in this spiritual battel against sinne, until suche time as we shal obteine the ful victorie, and so at length may triumphantly rejoyce in thy Kingdome, with our captaine and governour Jesus Christ our Lord.

A Short Prayer*

after the Psalm before the sermon.

* There is no prayer to correspond with this in English.

VRRNAIDHTHE

DIA Athair aird ri na nuile chumhacht, Athair Iofa Criofd ar dtighearna, dfofgladh, agas dfoillfiughadh ar gcroidheadh, agas ar nintindeadh deifteacht agas do thuigfin, agas do chur angniomh, athoile naomhtha niamhgloine féin, atá ar na foillfiughadh go follas duín. areacht ro bheandaight he, a Mhic mhóir mhoirbhuiligh, Iofa Criofd ar dtighearna, do dheonughadh dhuínn fós, ar grádh a throcaire fa oire, an mhéid do rindeamar féin, agas gach aondind, degoir agas durchoid, agas dainmein, othús ar mbeathadh go foithe fo, do leigean lind gan dioghaltus, agas an mhéid atá gan chaitheamh, agas gan chur tharaind dar naimfir, fin vile do chaitheamh ina vmhlafan, agas ina eagla agas ina ghrádh. Iondas goma comhmolta a ainm Diadhafan eadruind, & goma comhfhurtacht duínn gach aon againd féin daroile, gach ni da ndenam. Do dheonughadh dhuínn fós gach én neithe mhaith eile, aga bfuil feidhm agarnan-

May God the Father, Almighty King, Father of Jesus Christ our Lord, open and enlighten our hearts, and our minds to hear and to understand, and to obey, his holy, pure will, which is clearly revealed to us, in his most blessed law of his great and marvellous Son Jesus Christ our Lord. May he grant us, for his free mercy's sake, that whatever transgression, or sin, or evil we, or any one of us, may have committed from the beginning of our lives until now, we may be suffered to escape vengeance, and that what is yet to be spent and passed through of our time, may be all spent in obedience, and fear, and love of him. So that his holy name may be praised of us, and that we ourselves may have comfort in all that we do. May he also grant us every other good thing according to our need both in soul

mandaibh, agas agar gcorpaibh, mar is fearr atá afhios aga chumhachtaibh Diadhafan gach ni dhá rigmaoid do leas no mar is aithnidh dar nainbfeas féin natiodhluicthe fin diarraidh air, na tioghlaithe maithese agas gach tioghlucadh eile imchubhaidh iniarrata, iarrmaoid anaim a Mhic ionmhuin Iofa Criofd agradha na mbriatharfa, Arnathairne atá ar neamh.

(*)

¶ VRRNVIDHTHE INragha gach vair bhus ail leat.

ADHE vile chumhachtaigh, agas a Athair neamhda, tuigmaoid inar gcoinfianfaibh, agas atamuid aga admhail, inar nindtindibh: martá fo fiós firindeach, nach fin find féin, ar fúile do thogbhail ré flaitheamhnus Dé: agas nach fin find teachth atfiadhnuifefe, nó an mhéidfin do dhánacht do dhe namh, abhreathnughadh nó afmuaintiugadh,

and body, as his Divine power knows we require better than our ignorance knows how to ask the gifts of him. These good gifts and every other suitable gift asked, we ask in the name of his beloved Son Jesus Christ saying these words, Our Father who art in heaven.

This Prayer following, is used to be said after the Sermon, on the day which is appointed for commune Prayer: and it is very propre for our state and time, to move us to true repentance, and to turne backe God's sharpe roddes which yet threaten us.

ANOTHER PRAYER.

God Almightie and heavenlie Father, we acknowledge in our consciences, and confesse, as the trueth is, that we are not worthie to lift up our eyes unto heaven, muche lese mete to come into thy presence, and to be bolde to thinke

tiugadh, go neifdfeáfa ar nguidhe, nó ar ngairm da madh ail leat, feachain nó filleadh ar an ní, atá don taobh aftoigh indaind. Oír ataid ar gcoinfianfa agar nagra, agas ataid ar peacaidh iomarcacha ag denamh fiadnufe, agas tuigmaoid ni fa mhó gurab tufa, an breitheamh ceart cothrum, nach abrand na peacaidh do bheith na bfirenaibh, acht do ni dioghaltas, ar na dairnibh do ni lochtha, agas lán mhillte anadhaidh haitheantadhfa. Ar anadhbharfin a Thighearna, anuair do bheirmuid dar naire, ar mbeatha féin go huilidhe, atamuid arar gclaoi inar gcroidheadhaibh, agas ni heidir lind a tféna, nó atfe achna nach bfuilmaoid ar dtuitim, agas ar dtromleagadh fiós, aneamh dhóchas arar slugadh, ambás agas andamnadh. Gidheadh a Thighearna is tru ime trocaire, agas toirbheartus, ó dho dheónuidhis, dod throcaire neimh meafarrdha, afhurail, agas a iarraidh orainde, hainm onorachfa do ghuidhe, dar bfurtacht, agas dar bfoiridhin, ó

that thou wilt heare our prayers, if thou have respect to that which is in us; for our consciences accuse us, and our owne sinnes doe beare witnes against us: yea, and we knowe that thou art a righteous Judge, which doest not counte sinners righteous, but punishest the fautes of such as transgresse thy commandements. Therefore, O Lord, when we consider our whole life, we are confounded in our owne hearts, and can not chuse but be beaten downe, and as it were despaire, even as though we were alreadie swallowed up in the depe goulfe of deathe. Notwithstanding, moste merciful Lord, since it hath pleased thee of thine infinite mercie, to commande us to call upon thee for helpe,

iochtar ifrind, agas gach meid, mar mhothuidhemuid duireafbhuidh oraind féin, is moide dhlighmuid, teacht go luathghaireach, lánumhal, diarraidh fhurtachta ar do mhor throcairefe fin: Oír do gheall tú ar nitche, agas ar nur rnuidhe, agas ar niarratus deifdeacht, gan aire do thabhairt, don dioghaltus do dhlighfemaois do thaob ar peacaigh, acht amháin anainm, agas anonoir agas ar grádh ar Dtighearna Iofa Criofd, do reir athuillteanais, & athroimcendaigh, neoch na aonar, tug tusa dhu ín mar aon teachtaire, agas mar én aidh ne: atamuid agar leigean féin anifle, agas anumhlacht, atfiadnuifefe, ag di ultadh gach vile dhóchais dimhaoinigh ó neart daonda, acht leanmhuin amhain red throcairefe, agas ar lán ndochas do bheith angairm hanma na omhthafa, dfaghail mhaithimh ar Peacaidh dhuín. Artus a Thighearna, maille ré gach tiodhlucadh nach bfétar daireamh no dhindifin, tugas dágach vile dhuine ar talmhuin, tugais duíne grafa

even from the depe botome of hel; and that the more lacke and defaute we fele in our selves, so muche the rather we shulde have recourse unto thy soveraigne bountie; since also thou hast promised to heare and accept our requestes and supplications, without having any respect to our worthines, but onely in the Name, and for the merites of our Lord Jesus Christ, whome alone thou hast appointed to be our Intercessor and Advocate; we humble our selves before thee, renouncing all vaine confidence in man's helpe, and cleave onely to thy mercie, and with ful confidence call upon thine holie name, to obtaine pardon for our sinnes.

First, O Lord, besides the innumerable benefites which thou doest universally bestowe upon all men in earth, thou hast

graſa fbeiſialta, nach bfedmuid do rad ha ar aniumad, & nach bfedmuid do ſmuaintiughadh nar nintindibh, agas go hairidhe mar do dheonuidhis ar ngairm, do chum thuigſeana do Tſoifgeil naomhta, agar dtarraing ó dhaoirſe thruaigh an diabhail, aga rabhamar a gceangal, agas agcuibhreach, agas agar ſaoradh ó ſhuarchreideamh, agas ó chrabhadh fhallſa, agas on tſeachran imarcach, arabhamar báite gus anois, agas mar tugais ſind do chumtſoillſe ſuthaine tſirinde. Gidheadh atá an mheidſin dolcmhuireacht iondaind, agas do dhearmad, agas do chruas croidhe, go bfuilmuid ag dearmad, agas ag dichuimhne, na dtiodhlucadhſin, ſuramar odlaimih thoirbheartaighſe, agas go ndeachamar ar seachran vaid, agas gur thimpoidheamar, agus gur thilleamar otaitheantuibh, agas od reacht ro naomhtha, alenmhuin ar nainmeine, & ar ndroch thoile ſéin, gan onoir nó vmhla imchubhaidh, do thabhairt dot hainm naomhtha neart chumhachtach

given us such speciall graces, that it is not possible for us to rehearse them, no nor sufficiently to conceive them in our mindes: As namely, it hath pleased thee to call us to the knowledge of thine holie Gospel, drawing us out of the miserable bondage of the Devill, whose sclaves we were, and delivering us from moste cursed idolatrie, and wicked superstition, wherein we were plunged, to bring us into the light of thy trueth. Notwithstanding, such is our obstinacie and unkindnes, that not onely we forget those thy benefites which we have received at thy bountiful hand; but have gone astray from thee, and have turned our selves from thy law, to goe after our owne concupiscence and lustes, and neither have given worthy honor and due obedience to thine holie worde,

ſa, no dot bhriathruibh blaſda bithbheodhaſa, agas gan medughadh do mhor ghloire mar do dhlighfidhe dhínd, agas ge nach dearrnuiſe comhnuidhe no faillidhe, acht bheith agar ſior theagaſg, go lan fhirindeach led bhriathruibh, nir eiſdeamairne na briathra ſin nó an teagaſg. Da reir ſin a Thighearna, do peacaidheamar go hurchoideach, agas go ro throm atadhaidhſe, iondas gurab maſla & náire do dhlighfemaois dſaghail da chiond ſin, agas atamaoid aga thuigſin go bſuilmid vile lochtach atfiadhnuiſeſe, da madh ail leatfa ceirtbhreitheamhnus do dhenamh oraind, do reir mar do thuilleamar. Oír ní fhedmuid atſena gur thuilleamar bás, agas damnadh ſuthain ſiorbhuan, oír da madhail lind aradha go bſuilmuid glan, & ar leithſgel féin do ghabhail, do dhenadh ar gcoinſians féin ar nagra is na briathruibh ſin, agas do fhoillſeochadh ar nolc é féin atfiadhnuiſeſe, neoch is adhbhur damnuidh dhuinn, agas gan amharas a Thighearna,

neither have advanced thy glorie as our duetie required. And although thou hast not ceased continually to admonish us most faithfullie by thy Worde, yet we have not given eare to thy Fatherlie admonition.

Wherefore, O Lord, we have sinned and have grievouslie offended against thee, so that shame and confusion apperteineth unto us, and we acknowledged that we are altogether giltie before thy judgement, and that if thou wouldest intreat us according to our demerites, we could look for none other than death and everlasting damnation. For although we wolde go aboute to cleare and excuse our selves, yet our owne conscience wolde accuse us, and our wickednes wolde appeare before thee, to condemne us. And in very dede, O Lord,

hearna, is leir lind ar an ſmacht, agas ar an dioghaltas do thuit oraind, gur thuilleamar go mor do tſaobhnoſſa. Oír marta tuſa adbhreitheamh cheart chothrum, ni gan adhbhar do ní tú dioghaltas ar do Pobal, aranadhbhurſin a Thighearna, ó dho mhothuidheamar do bhuilleadha, tuigmaoid gur thuilleamar tſearg gó himarcach, agas do chimuid do lamh ag bagar oſar gciond, & do chimuid an tſlat ad laimh, le ſmach taidheand, agas le mbuaileand tú ſind do ghnáth, agas do chimaoid an dioghaltas vllamh tig do bhridh tſeirgeſe, ar ſon ar peacadh. Damadh ail leat anois a thighearna, bárr dioghaltais do dhenamh oraind, nach dearrnuis fós, agas mar ſuaramar enbhuille gur bhail leat céd buille do thabhairt duínn, & da madh ail leat gnathughadh na ſeintiumna do chur oraind, mar do chuiris ar chlandaibh Iſrahél. Aithnidhemaoid nach denta and ſin vile acht ceirtbhreitheamhnus cothram, & ni fhedmaoid atſena, nar thuilleamar ſéin an-

we see by the corrections which thou hast alreadie used towardes us, that we have given thee great occasion to be displeased with us: for seing that thou art a just and upright Judge, it cannot be without cause that thou punishest thy people. Wherefore, for asmuche as we have felt thy stripes, we acknowledge that we have justly stirred up thy displeasure against us, yea, and yet we se thine hand lifted up to beate us afresh: for the roddes and weapons wherewith thou art accustomed to execute thy vengeance, are alreadie in thine hand; and the threatnings of thy wrath, which thou usest against the wicked sinners, be in ful readines.

Now though thou shuldest punish us much more grievouslie then thou hast hitherto done, and that, whereas we have received one stripe, thou wouldest give us an hundreth: yea, if thou wouldest make the curses of thine Oulde Testament which came then upon thy people Israel, to fall upon us, we confesse that thou shouldest do therein very righteously, and we can not denie but we have fully deserved the same.

dioghaltas do thuill ſiadſan no niſa mó iná do thuileadarſan é. Gidheadh a Thighearna, os tú atá Dhathair againde, & nach bfuil indaind acht luaithre adh, & cré neamhghlan, agas gurab tuſa do rinde ſind, agas gurab ſind oibrighthe do lamh, & gurab tú ar naodhaire, agas ar nard bhuachaill, agas gurab ſinde do thréd, agas agfaigſin duid fós gurab tú ar ſlanuightheoir, agas gurab ſinde an Pobal do cheandaigh tu fadheoidh, agas os tuſa ar Ndia, & os ſinde thoighreacht thoghtha, na fulaing do tſeirg ſadodh do dhenamh nar nadhaidh, do dhenamh dhioghalta is go hullamh oraind, anam do tſaobhnois rind, agas na cuimhnidh dioghaltas do dhenamh oraind, do reir ar nolc, acht ſmachtaidh ſind go féimh ſo fhulaing, do reir do throcaire, & is landeimhin lind a Thighearna, gur ſha doidh ar ndroch ghniomhartha féin, tſeargſa go hiomarcach nar nadhaidh. Gidheadh atamaoid agairm agas aguidhe hanmaſa, agas ſind agimchur do comhtharraidh,

Yet, Lord, for somuche as thou art our Father, and we be but earth and slyme ; seing thou art our Maker, and we the workmanship of thine hands ; since thou art our pastor, and we thy flocke ; seing also that thou art our Redemer, and we are the people whom thou hast bought ; finally, because thou art our God, and we thy chosen heritage, suffer not thine anger so to kindle against us, that thou shouldest punish us in thy wrath, neither remember our wickednes, to the end to take vengeance thereof, but rather chastise us gentlie according to thy mercie.

Trueth it is, O Lord, that our misdeeds have inflamed thy wrath against us, yet considering that we call upon thy Name, and beare thy mark and badge,

chomhtharraidh agas do tfuaitheantuis. Medaidh iondaind anfaothar do thiondfgnamar ledghráfaibh, gé nach diongmhalta find mar tfearbhontuibh, dfoillfiughadh do bhriathar, iondas go ma leir aon tfaoghal vile gurab tú ar Ndia, agas ar Slanuightheoir.

Atá afhios agad fós an mheid agas do fhulaind bás, agas do Mhill tú do bhridh amíghniomhartha féin, nach denand fiad do mholadh feafda, acht na hanmanda tromdha gan chomhfhurtacht na gcroidheadhaibh vmhla, agas na gcoinfiafa abfuil eire an trom na peachadh nuathmhur, agas ar abfuil íota do ghrás, afiad fin fhoillfidheas do ghloirefe, & do mholadh. Is minic fós, do bhrofnaidh do Pobal féin tú, cland Irahel do chum fheirge, & dhioghaltais, lena nolc imarcach, & do rinde tufa dhioghaltas mar bhudh cóir orrthuibh. Acht comhluath, agas do thuigeadarfan alochta, agas do thilleadar chugadfa, do ghabh tú do chum

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mainteine rather the worke that thou hast begonne in us by thy free grace, to the ende that all the world may know that thou art our God and Saviour. Thou knowest that suche as be dead in grave, and whom thou hast destroyed and brought to confusion, will not set forthe thy praises; but the heavie soules, and comfortles, the humble hearts, the consciences opprest and loden with the grievous burthen of their sinnes, and therefore thyrst after thy grace, they shal set forthe thy glorie and praise.

Thy people of Israel oftentimes provoked thee to anger through their wickednes, whereupon thou didest, as right required, punish them; but so sone as they acknowledged their offences, and returned to thee, thou didst receave them

do throcaire ſad, & ni raibhe do thruime no do mhed apeacadh nar chu imhnidh tuſa go minic angealladh do rinde tú Dabraham, agas Diaſag, agas do Iacob. Iondas gur impaidh tú vathadh, do tſlat dhioghaltach, agus gur eiſd tú anitche, agas anurrnuidhe. Fuaramairne anóis od mhaitheas, mor chumhachtachſa, gealladh agas tioghlucadh is ſearr iná a dtugais do chloind Iſrahel, an gealladh ata againd an Ioſa Criofd, ata ar na dhaingniughadh dhuinn, red ſhreaſdal Aithreamhailſe, ambás agas apáis do Mhic inmhuinſe Ioſa. Vime ſin a Thighearna, atamuid agar dtreigean féin, ågas ag treigean gach vile dhochais diomhaoinigh, ó chuidiughadh dáona ſa domhan, agas atamuid agabhail chumairce, & chuim ridhe do gheallaidh mhor naomhthaſa, lé ndearna ar Dtighearna Ioſa Criofd, achorp do thabhairt ſa chrand da cheſadh, do dhenamh ar ſithíne riotſa. Féch ar anadhbhar ſin a Thighearna, anadhaidh, agas anguis ghadhaigh do Chriofd,

alwaies to mercie ; and were their enormities and sinnes never so grievous, yet for thy covenant's sake, which thou hadst made with thy servants Abraham, Isaak, and Jacob, thou hast alwayes withdrawne from them the roddes and curses which were prepared for them, in suche sort that thou didst never refuse to heare their prayers.

We have obteined by thy goodnes a farre more excellent covenant which we may alledge, that is, the covenant which thou first madest and stablishest by the hand of Jesus Christ our Saviour, and was also by thy divine providence written with his blood and sealed with his death and passion.

Therefore, O Lorde, we renouncing our selves, and all vaine confidence in man's helpe, have our only refuge to this thy most blessed covenant, whereby our Lord Jesus, through the offering up of his bodie in sacrifice, hath reconciled us unto thee. Beholde therefore, O Lord, in the face of thy Christ,

Chriofd, & narab orainde no ar ar mighniomharthuibh fhechfas tú fa nam fin. Iondas go dtraothfuithear tfearg rend aflachfan, agas go foillfithear, gathain lán tfoillfe do throcaire orainde, do dhearbhadh do chomhfhurtachta, agas do tflanuighe dhuínn, agas ófo mach gabh finde ad dhidean naomhtha, agas ad choimhed cumhachtach led Sbiorad naomhtha. Iondas go bfetar ar naithbhreith do chum na beathadh is fearr, iondas go ma beandaighthe hainm, go dtí do Righe, go madenta do thoil, adtalmhuin mar ata ar neamh, tabhair dhuinn aniu ar naran laitheamhail, agas maith dhuínn ar bfiacha, mar mhaithmaoidne dar bfeicheamhnuibh, agas na leig ambuaidhreadh find, acht faor find ó olc óir is leat fa an Righe, aneart agas an gloir tre bhioth fior.

¶ BIODH AMHLVIDH

AGAS gé tamaoidne neamhglan neamh imchubhaidh dhínn fé

and not in us, that by his intercession thy wrath may be appeased, and that the bright beames of thy countenance may shine upon us to our great comfort and assured salvation : and from this time forwarde vouchsafe to receive us under thine holy tuicion, and governe us with thine holy Spirit, whereby we may be regenerat anew unto a farre better life :—

So that thy Name may be sanctified : Thy Kingdome come : Thy Will be done in earth as it is in heaven : Give us this day our daily bread : And forgive us our detts even as we forgive our detters : And lead us not into tentation, but deliver us from evil : for thine is the Kingdome, and the power, and the glorie for ever and ever. Amen.

And albeit we are most unworthie in our owne selves

in, do chum ar mbeol dfofgladh diarraidh gach neithe rigmaoid aleas.

Gidheadh o do dheonaidh tufa a aithne do thabhairt duínn, gach aon againd do dhenamh guidhe ar acheile, atamaoidne ag denamh ar nurrnuidhe go humhal riotfa, ar fgáth ar mbrathar mbocht Criofdaidhe, neoch atá fad fmachtfa, ag eadarghuidhe ort fearg dimpodh vathadh, cuimhnigh fós a Thighearna gurab cland duid íad, mar is cland duid finde, agas gé do chuadar ar feachran no ar mearughadh vaid, na treig íad, acht foillfigh do throcaire ghnathach orra, mar do gheallais dona daeinibh do thogh tú, Deonaidh fós a Thighearna, do ghrafa agas do ghnath throcaire do dhortadh, ar Heagluifibh go huilidhe, agas ar do Poib leachaibh, ata ag fulang do cheirtfe, & do fmachtuighe, re plaidh, no re cogadh, nó le tindeas, nó le chuibhreach, nó le bochtaine, nó le henghne oile anfhocracht anma no cuirp, go ma toil leat comhfhurtacht do chur chuca, mar is mó

to open our mouthes and to intreat thee in our necessities, yet for as much as it hath pleased thee to commande us to pray one for another, we make our humble prayers unto thee for our poore brethren and membres whome thou doest visit and chastice with thy roddes and correction, moste instantly desiring thee to turne away thine anger from them. Remember, O Lord, we beseche thee, that they are thy children, as we are: and though they have offended thy Majestie, yet that it would please thee not to cease to procede in thine accustomed bountie and mercie, which thou hast promised shulde evermore continue towardes thine elect. Vouchsafe, therefore, goode Lord, to extende thy pitie upon all thy Churches, and towardes all thy people, whome thou dost now chastise either with pestilence or warre, or such like thine accustomed roddes, whether it be by sicknes, prison, or povertie, or any other affliction of conscience and minde; that it wolde please thee to comfort them as thou knowest

is mó is imchubhaidh dhoibh afaghail, Iondas go dtuigid gurab foillſiughadh do ghraidh orthuibh, andochar inabfu ilid, od ſmachtughadh da gceartughadh, agas ſoidhide do thabhairt orrthuibh, agas traothadh arna docruibh ſin fadheireadh, agas fa dheoidh, tareis afaortha, ó gach triobloid dibhſin adhbhar ſubhachais, agas ſobroin do thabhairt doibh, ad throcaire, do mho ladh hanma naomhtha, agas go hairidhe go ma toil leat, do throcaire dfoillſeachadh, ar gach aon atá agadmhail tfirinde, agas íad do neartughadh, maille re dochas daingean, agas re buaine, gan iompodh aranais o tfhirinde. Didin agas cumhdaigh íad in gach aoin inadh, agas claoi cealga do namhad, & namhad tfirinde, cuir frein ina mbeolaibh da gceartughadh ar an ſlighidh choir, & coiſg an tſlighe marbhtach fhuileachtach, ata ſiad do dheilbh do ghnáth atadhaife, agas anadhaidh do Mhic mhor chumhachtaigh, Ioſa, agas amhuintire, impoidh ar anais an-

to be most expedient for them, so that thy roddes may be instructions for them to assure them of thy favour, and for their amendement, when thou shalt give them constancie and patience, and also aswage and stay thy corrections, and so at length by delivering them from all their troubles, give them most ample occasion to rejoyce in thy mercie, and to praise thyne holy Name: Chiefly that thou woldest, O Lord, have compassion aswel on all, as on everie one of them, that employ themselves for the maintenance of thy trueth; strengthen them, O Lord, with an invincible constancie, defend them and assist them in all things and everie where; overthrow the crafty practises and conspiracies of their enemies and thyne; bridle their rage, and let their bold enterprises, which they undertake against thee and the membres of thy Sonne, turne to their owne confusion;

droch tſlighthe, do chum anuilc féin do dhenamh, agas na fulaing Rioghacht na gcriofduidheadh do fgrios lé foirneart an Aintecrioſd no cuimhne hanma naomhtha do fgrios as an talmhuin, agas na fulaing na daoine ata ag moladh, agas agadmhail hanma naomhtha do chlaoi, lé Turcachuibh, nó lé Paghanachuibh, nó lé muintir an Papa, nó le druing droch chreidmhigh oile, do bheradh fgandail no mafla dotainm naomhthafa.

¶ BIODH AMHLVIDH

FOIRM AN BHAISDIDH AND SO SIOS

CUIMHNIGH ar tus go bfuil toirmiſge ambriathrnib Dé do mhnaibh Searmoin do dhenamh, nó freafdal na Sacramuinte, agas is follas

and suffer not thy kingdome of Christians to be utterly desolate, neither permit that the remembrance of thine Holy name be cleane abolished in earth, nor that they among whome it hath pleased thee to have thy praises celebrated, be destroyed and brought to nought, and that the Turkes, Paganes, Papistes, and other infidels, might boast themselves thereby, and blaspheme thy Name.

The Order of Baptisme.

First note, that for asmoche as it is not permitted by God's Woord, that Women should preache or minister the Sacraments: And it is evident,

follas nar ordaidh Diá na Sacramuinte do ghnathughadh abfolach, nó anuaigneas, mar pfeogaibh, no mar gliocas. Acht abfaghail aon choimhthinol, ar na gceangal ré briathruibh Dé, mar tféla aithrighe. Ar anadhbharfin is intughtha anlenamh bhiás da bhaifdeadh, do chum na Heagluife alo na hurrnaidhe, agas na Sermona, agas a Athair agas anfhiadhnuife maille ris, agas tugthar abfiadhnuife an Mhinifdir é, andiaigh na Searmona, agus fiarfuidheadh an Minifdir an cheifdfe.

ANE adhbhar fa dtugabhairfe an le anamhfa libh and fo, da bhaifdeadh, & diarraidh dhá riribh a cheangal agas a fhuaidhel ré corp diamhair Iofa Criofd? freagradh an tathair nó anfhiadhnuife é, agas abradh mar fo.

¶ ATAMVID GAN AMharas aga iarraidh fin féin, na dhiaidh fin labhradh an Minifdir mur fo.

TVgmuid dar naire abhraithreache ha inmhuine, ciondas do rinde Diá

that the Sacraments are not ordeined of God to be used in privat corners as charmes or sorceries, but left to the Congregation, and necessarely annexed to God's Woord as seales of the same: Therfore the infant which is to be baptised, shalbe broght to the churche, on the day appointed to comen prayer and preachinge, accompanied with the father and godfather. So that after the Sermon, the chyld beinge presented to the Minister, he demaundeth this question:

Do you present this childe to be baptised, earnestly desiring that he may be ingrafted in the mysticall body of Jesus Christ?

The Answer.—Yes, we require the same.

The Minister procedeth.

Then let us consider, dearly beloved, how Almyghtie God

na nuile chumhacht, claud ochta dho ſéin dínn, agas ní he ſin amhain, acht tareis ar ngabhala agcumand a Eagluiſe, do gheallſe dhuín maille ris ſin, go mbeith ſé féin in a Dhia dhuínn, agas dar gcloind go nuige an mile céim, & mar do dhearbh ſé ſin, dá pobal ſéin ſa tſemtiomna, le ſacramuint an ghearraidh thimchill. Is marſin, do athnuadhaidh ſé an ni cedna dhuínne ſa thi umna nuaidh, lé Sacramuint an bhaiſdidh, da chur agceill duínn leis an tſacramuintſin, gurab leis ar gcland bheag, agas vime ſin nach coir agcur ar gcul, ona comhtharraibh naomhtha, & ona ſélaibh ſlanaighthe, ré naithneochar a chland féin, ſeach lucht droch chreidimh, no paghanachaibh, agas ni ricthear aleas tuigſe, agas creideamh do bheith ag gach aon duine ghabhas an Tſacramuintſe, ach ambeith ſa ainm pobail Dé. Iondas goma leo maitheamh apeacthaid tré dhórtadh fhola Ioſa Criofd, do reir gheallaidh Dhé vile chumhachtaidh, an ni atá follas do reir Póil,

hath not onely made us his children by adoption, and received us into the fellowship of his Churche ; but also hath promised that he wilbe our God, and the God of our children, unto the thousand generation. Whych thinge, as he confirmed to his people of the Olde Testament by the sacrament of Circumcision, so hath he also renewed the same to us in his New Testament by the sacrament of Baptisme ; doing us therby to wyt, that our infantes apperteyne to him by covenaunt, and therfore oght not to be defrauded of those holy signes and badges wherby his children are knowen from Infidells and Pagans.

Neither is it requisite, that all those that receyve this Sacramente have the use of understanding and faythe ; but chiefelye that they be conteyned under the name of God's people : So that remission of synnes in the bloode of Christ Jesus, doth appertaine to them by God's promise. Which thing is most evident by Sainct Paul,

Póil, mar adeir ſé cland na ndaoine, aga mbí athair dheagh chreidmheach, do bheith glan naomhtha, agas fós do ghabh ar ſlanuightheoir Crioſd chuige na fhiadhnuiſe, agas na vcht an chland bheag, agas do bheandaigh ſad, agas atá an Sbiorad naomhta aga dhearbhadh dhuínn, gurab do pobal Dé an chland bheag, agas gurab leo maitheamh apeacaidh ó Chrioſd. Ar anadhbharſin ni ſetar ag congmhail ó tſélaibh, agas ó chomhtharraibh pobail Dé, acht mun dentar anegoir orra, & fós ni fhuil anuireadſin fein dfeidhm ar an gcomhtharradh amuig, athuigſin gomadh dith ſlanuighthe dhoibh, anuireaſbhuidh, da tiucſadh do dheifriughadh, no do thindeanas báis chuca, nach lamhthar go himchubhaidh adtabhairt do chum na Heagluiſe, acht ſinde ag tabhairt dar naire anumhlacht dhligheas gach Crioſdaidhe do thabhairt do bhriathruibh, agas dordughadh Ioſa Crioſd, neoch tug aithne da Eaſbulaidh, agas da Mhiniſdribh

who pronounceth the children begotten and borne, either of the parents being faythful, to be cleane and holy. Also our Saviour Christ admitteth children to his presence, imbrasing and blessinge them. Which testimonies of the Holy Ghoste assure us, that infants be of the number of God's people; and that remission of synnes doth also apperteyne to theim in Christ. Therfore, wythout injurie, they cannot be debarred from the common signe of God's children. Neither yet is this owteward action of suche necessitie, that the lacke therof shuld be prejudiciall to their salvation, yf that prevented by death, thei may not conveniently be presented to the church. But we (havinge respect to that obedience which Christians owe to the voice and ordinance of Christ Jesus, who commanded to preache and baptise all wythout exception),

Searmoin, agas baiſdeadh gach vile dhuine do dhenamh, gan eidir dhealughadh. Atamuid aga bhreathnugadh gurab neamh imchubhaidh do chomand Eagluiſe Dé, na daoine do ni go tarcaiſneach, bheith ag diultadh na ſligheadh riaghalta ro dhiorgha, do ordaigh aghliocas Diadhaſan, do theagaſg agas do chomhfhurtacht ar gcedfadh tromdhoine. Tuilleadh oile fós, is follas gur horduigheadh an baiſdeadh do fhreaſdal no do dhenamh anduil visge, da theagaſg dhuínne agas mar eiſimlair, mar do ni an tuiſge nighe no glanadh tſalchuir an chuirp, leath amuigh, gurab amhluidhſin do ni fuil no bridh fhola Crioſd, arnanmanda do ghlanadh leathaſtoigh, on tſalchur, agas on puindfiun mharbhthach, lé rabhamar truaillidhe neamhghlan, do reir naduire, agas géta deaſgaidh neamhghlan na droch naduire ſin do ghnáth nar bſeoil, nó nar gcorpaibh, ni haigeorthar oraind í, do bhridh bháis Chrioſd, óir is linde firentacht

do judge theym onely unworthy of any felowship with him, who contemptuosly refuse suche ordinary meanes as his wisdome hath appointed to the instruction of our dull senses.

Furthermore, it is evident that Baptisme was ordeined to be ministred in the element of water, to teache us, that lyke as water outwardly dothe washe away the fylthe of the bodye, so inwardly dothe the vertue of Christ's blood purge our sowles from that corruption and deadly poyson wherwith by nature we were infected. Whose venemous dreggs, althogh they continewe in this our flesh, yet by the merits of his deathe are not imputed unto us,

entacht Chriofd inar mbaifdeadh, ni he gurab inbhreathnuidhe an bhridh fin nó na cumhachta do bheith leath aftoigh don vifge, no fa nobair amuigh féin, óir is imdha duine do baifdeadh, agas nar glanadh leath aftoigh riamh, acht an tí do ordaidh an baifdeadh do dhenamh, ar flanuighteoir Iofa Criofd, go noibridheand fé bridh an bhaiftidh, agcroidheadhaibh na bfirenach, fa naimfir imchubhaidh, lé neart an Sbiorad naomh, agas is de fin ghoireas an Sgriobhtuir ar nathbhreith, agas ata fin go háiridhe in da ponc, amarbhadh dhroch thoile an chuirp nó na colla, & anuauidheacht no angloine bheathadh, mar ata cothughadh maith do dhenamh anadhaidh ar namhad ar feadh ar naimfire, do chaitheamh ar naimfire fa ngloine do ghabhamar vmaind, anam ar mbaifdidh, agas gé tá dochar agas cathughadh ar namhad oraind agcuairt nó adturos aithghearr na beathadh fa, neoch atá agar fior iondfuidhe, le neart vmarcach, ni troid gan

by cause the justice of Jesus Christ is made ours by baptisme. Not that we thinke any suche vertue or power to be included in the visible water or outward action, (for many have bene baptised, and yet never inwardly purged,) but that our Saviour Christ, who commanded baptisme to be ministred, will, by the power of his Holy Spirite, effectually worke in the harts of his elect (in tyme convenient) all that is ment and sygnified by the same. And this the Scripture calleth our regeneration, which standeth chiefli in these two points, in mortification, that is to say, a resisting of the rebellious lustes of the fleshe, and in newnes of lyffe, wherby we continually stryve to walke in that purenes and perfection wherwith we are cladd in Baptisme.

And althogh we in the journey of this lyffe be incumbred wyth many ennemies, which in the way assayle us, yet fyght we not wyth out fruite.

tarbha ar dtroid. Oír an cath gnathach atá againd, agas an ſgiath daingean do leonta anadhaidh bháis agas Iſrind, is comhtharrdha lán daingean é, go bfuil Athair cuimhneach againd, ar an ngealladh tug ſé dhuínn an Iofa Criofd, agas go bfuil agar mbrofnughadh, fa chathughadh cruaidh do dhenamh, anadhaidh na namhadſin, agas ní he ſin amhain, acht go bfuil ag tabhairt adheirbh fheafa dhuínn, vachtaranacht an chathuighefin do chofnamh. Vime ſin abhraithreacha inmhuine is eigean én vair ar mbaifdeadh, agas ní hé ſin amhain, acht teid adtarbha, go mor dhuínn, bheith abfiadhnuiſe an Bhaifdidh agadhenamh, do chuimhneachadh an cheangail atá ead ruind, agas Diá. Mar do gheall ſé dhuínn, go mbiadh ſé na Dhiá dhuínn, agas ſinde nar pobal dó, agas go mbiadh ſé dtathair againd, agas ſinde nar gcloind aigefan, agas gomadh eidir lind anaimfear do chuaidh tharaind do choimhneachadh, & afhechain an bfuilmaoid

For this continuall battaill which we fight against synne, deathe, and hell, is a most infallible argument, that God the Father, mindfull of his promise made unto us in Christ Iesu, doth not only gyve us motions and courage to resist theim, but also assurance to overcome and obteine victorie.

Wherfore, dearly beloved, it is not only of necessitie that we be once baptised, but also it moch profiteth oft to be present at the ministration therof; that we beinge putt in minde of the league and covenant made betwxit God and us, that he wilbe our God, and we his people, he our Father, and we his children, may have occasion as wel to trye our lives past as our present conversation, and to prove our selves,

ilmaoid daingean andeagh chreideamh, fa naimfir ina bfuilmaoid, nó a ndeachamar ar feachran ó Dhiá do bhridh neimh chreidimh, agas dhroch bheathadh neamhghloine, & mátaid ar gcoinfianfa aga nagra fin oraind, is vrafa dhuínne ara tfon fin, bheith go maith do reir ghealladh ghradaidh ar Nathar dhuínn, neoch atá agairm gach aonduine maille ré haithrighe, do chum athrocaire, agas go bfedmaoid ó fo amach gluafacht agas ceimniughhadh ni bhus furachra, do reir ar ninmhe. Tuillead eile fós, is vrafa dhaoibhfe a aithreacha, agas a mhaithreacha, folás mór agas fubhachas do ghabhail chugaibh, ag faicfin bhur gcloinde aga ngabhail anucht an choimhthinoil Chriofdaidhe, da chur agceill daoibhfé, go bfuiltí féin gach enla agtogbhail, & ag beathughadh na clo inde atá fa ghráfaibh, agas fa throcaire Dhé, neoch aga bfuil a vídh, agas a aire, do ghnáth lé freafdal Aithreamhail ar angcloind fin, & ifbeite dhaoibh

whether we stand fast in the faithe of God's elect, or contrariwise have strayed from him through incredulitie and ungodly lyvinge; wherof if our consciences do accuse us, yet by hearing the loving promises of our heavenly Father, (who calleth all men to mercie by repentance,) we may from hensforthe walke more warely in our vocation.

Moreover, ye that be fathers and mothers may take hereby moste singular comfort, to se your children thus receyved in to the bosome of Christes congregation, wherby you are daily admonished that ye norishe and bring up the children of God's favor and mercye, over whom his fatherly providence watcheth continually.

ſo fubhachas ſiorbhuan oraibh ſa nadh bharſin. Oír atá afhios agaibh nach dteagmhand én ní dhoibh, gan adheaghthoilſéan da dheonughadh dhoibh. Vime ſin is beite dhaoibhſe fuireachair fior dhitheallach, da dtogbhail, agas da naltrum, agas da noileamhain, adtuigſin ſhirindigh, agas ane agla Dhé vile chumhachtaigh, agas da ndentar ſuarruidhe no dearmad riú, ſa fhalach thoile an Athar neamhdha or ra, ni don cloind amháin do nithear anurchoidſin. Acht bhudh damnadh dhaoibhſe féin ſa dheoidh, afhulang an chland do cheanduigh ſé, re fuil a Mhic dimpodh vadha go graineamhail, do dhith thuigſena na firinde, do chur agceill doibh. Ar anadhbharſin, atá dfiachaibh oraibhſe lé bhar nuile dhitheall freaſdal do dhenamh ſa naimſir imchubhaidh. Mar atá bhur gcland do thogbhail, adteagaſg fhoirfe fhior Chrioſdaidhe, & go háiridhe a lán ndóchas do dhenamh as firentacht Ioſa Crioſd amhain, agas ſuath do tbabhairt

Which thing, as it ogbt greatly to rejoyse you, (knowing that nothing can chaunce unto them wythout his good pleasure,) so ogbt it to make you diligent and carefull to nurture and instruct them in the true knowledge and feare of God. Wherin if you be negligent, ye do not only injurie to your own children, hydinge from them the good will and pleasure of Almyghtie God their Father, but also heape damnation upon your selves, in sufferinge his children, bogbt wyth the bloode of his deare Sonne, so trayterously (for lack of knowledge) to turne backe from him. Therfore it is your duety, with all diligence, to provide that your children, in tyme convenient, be instructed in all doctrine necessarie for a true Christian, chiefely that they be taught to rest upon the justice of Christ Jesus alone, and to abhorre

thabhairt do chrabhadh ſallſa, agas dumhlacht dhealbh, agas do riagail an Papa, agas do chum aſhios do bheith againd ſa dheoidh, gurab é ſo creideamh inar bhail libhſe a Athair, agas aſhiadhnuiſe an leanamhſa, do thogbhail ſloindidh fein dhuínn and ſo, abſiadhnuiſe Dé ar tus, agas na Heagluise agas an choimhthionoil Chrioſdaidhe, ſuim an chreidimh inarbhail leibh an leanamhſa do thogbhail, agas do theagaſg.

¶ And ſin abradh antathair, no munroibhe ſé do lathair abradh an tathair Spioratalta airteagail an chreidimh darab comhain an Chré, nadhiaidh ſin minigheadh an Miniſtir mur ſo ſiós ſad.

ATA an creideamh Crioſdaidhe, do chulabhair anois go haithghearr, ar na roind go gnathach, indá air-

and flee all superstition, Papistrie, and idolatrie. Finally, to the intent that we may be assured, that you the father and suretie consent to the perfourmance hereof, declare here before God and the face of his congregation, the somme of that faith wherein you beleve, and will instruct this childe.

Then the father (or in his absence the God-father) shall rehearse the Articles of his Faith: which done the Minister expoundeth the same as after followeth:

ANE EXPOSITION OF THE CREED.

The Christian faith whereof now ye have briefly heard the somme, is commonly divided in twelve Articles:

teagal dég. Acht do chum go madh feirrde do thuigfemaois fin roind é agceithre chuid priondfubalta. Beanaidh an chédchuid de ré Diá Athar, an dara cuid, ré Hiofa Criofd ar Dtighearna, Foillfeochaidh an treas cuid ar gcreideamh dhuínn fa Sbiorad naomh, agas foilleochaidh an ceathramhadh cuid dheigheanach. Créd é ar gcreideamh adtimcheall na Heagluife, agas gráfa Dé ar na fiorthoirbheart dí. Ar tus adtimcheall Dé adbhamaoid trí neithe .i. gurab é Día ar nathair ar tús, go bfuil fe vile chumhachtach, andara ní, gurab é cruthuighthoir neimhe agas talmhana é, antreas ní, goirmaoid ar nathair dhe, agas creidmaoid gurab é ar nathair, ni na mhain ar fon ar gcruthaidhthe. Oír atá fin coitche and duínn vile, agas dona creatuiribh eile, ge nach bfuaradar anmhéidfin donoir, Día do bheith na Athair gradhach aca, acht is vime ghoirmaoid ar Nathair dhe, ar fon gur thogh fé go faor find, mar chloind ochta dhó féin do chum

but that we may the better understand what is conteined in the same, we shal divide it into foure principal partes. The first shall concerne God the Father, The second, Jesus Christ our Lord. The third shal expresse to us our faith in the Holy Ghost. And the fourth and last, shal declare what is our faith concerning the Church, and of the graces of God freely given to the same.

First, of God we confesse three things, to wit, that he is our Father, Almightie, maker of heaven and earth. Our Father we call him, and so by faith beleve him to be, not so muche, because he hath created us (for that we have common with the rest of creatures, who yet are not called to that honour to have God to them a favourable Father ;) but we call him Father, by reason of his free adoption, by the which he hath chosen us to lyf everlasting in Jesus Christ.

do chum na beathadh biothbhuaine, ar ion Iofa Crioſd, agas is mó mheaſmuid an trocaire ro oirrdheircſe, iná gach vile ní talmhuidhe truaillidhe. Oír na fhegmhuis ſo amhain, ni fhuil aoibhneas nó ardtſonas, no comhfhurtacht criochnuighe agan gcineadh dhaonna, agas an tan bhiás ſo againd, is lainndearbhtha dhuínn go dtreoruidheand ſé ſind, an vile ghluaſacht na beathadhſa, leis an ngradhſin féin ler thogh ſé, go ſaor ſind ó thús. Iõdas gu rab í, ar gcrioch fadheoidh dhe an Rioghacht tſuthain, do vllmhuidh ſé da chloind thoghtha do choſnamh. Oír ón tobarſa throcaire ſaoire Dé. Agas ona mhacacht ochta, atá ſruth ar ngarma, agas ar nglanta, agas ar ngáth naomhta. Agas fa dheoidh ſruth ar nglanta ag teacht chugaind, mar do ní an Teaſbul Pól afhiadhnuiſe. Adbamaoid fós an Día ſin féin ar Nathair, do bheith vile chumhachtach, ni ra mhain ar ſon, go bſedand ſé gach én ní bhus ail leis do dhenamh, acht ar ſon go

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And this his most singnlar mercie we preferre to all things, earthly and transitorie: for without this there is to mankind no felicitie, no comfort, nor finall joy; and having this we are assnred that by the same love by the which he once hath freely chosen us, he shall conduct the whole course of our life, that in the end we shal possesse that immortall kingdome that he hath prepared for his chosen children. For from this founteín of God's free mercie or adoption, springeth our vocation, our justification, our continnal sanctification, and finally, our glorification: as witnesseth the Apostle.

The same God our Father we confesse Almightie, not only in respect of that he may do,

bfuil fé ag riaghladh, agas ag ro choimhéd gach vile creatuir ar Neamh, & ar talmhuin, agas fá thalmhuin, lena ghliocas Diadha, agas lena chumhachtaibh, mar do ordaigh a thuigfe tfioruighthe, agas a thoil throcaireach, agcongbhail anordughadh ó thús. Agas adbhamaoid fa treas cuid, gurab é cruthuigthoir neimhe, agas talmhan é .1. go bfuil neamh, agas talamh mar fin na laimh, nach dentar én ni ionta anainbfios dó, nó fós anadhaidh athoile.

Acht go bfuil fé mar fin aga riaghladh. Iondas gurab í, is crioch dhó fin a ainm diadhafan do bheith glormhur ionta, & mar fin atamaoid agadmhail, & ag creideamh nach bfuil agna diabhluibh nó ag lucht dhenta vilc ar an tfaoghal, cumhachta ar bioth do dhenamh triobloide no dithe, nó dochair do chloind thoghtha Dhé, acht an mhéid is toil leifean do dhenamh dho ibh, mar bhallaibh freafdail dó féin dfiondachtain, agas dfechain ar gcreidimh, & ar bfulaing, & ar bfoighide, no

but in consideration that by his power and godly wysedome are all creatures in heaven and earth, and under the earth, ruled, guyded, and kept in that order that his eternal knowledge and wil hath appointed them.

And that is it which in the third part we do confesse, that he is Creator of heaven and earth: that is to saye, that the heaven and the earth, and the contents thereof, are so in his hand, that there is nothing done without his knowledge, neither yet against his wil, but that he ruleth them so, that in the end his godly Name shalbe gloryfied in them. And so we confesse and beleeve, that nether the devils, nor yet the wicked of the world, have any power to molest or trouble the chosen children of God, but in so farre as it pleaseth him to use them as instruments, ether to prove and trye our faith and patience,

dar mbrofnugadh fuas lé barr dithill deadarghuidhe a anmafan, nó do ghnáth fmuaintiughadh anaoibhnis, agas anard tfoláis neamhdha, atá ag feitheamh oraind tareis na ndochair ndimbuanfa. Gidheadh ni ba leíthfgel dona daoinibh aingidhe fo, ar fon nach bfechaid choidhche ar thoil Dé do choimlionadh lena naingidheacht, no vmhla fós do dhenamh dho. Tuigmaoid dá náduir chomhlana eidir dhe alaighthe an Iofa Criofd .1. diadhacht tfioraighthe, agas daonnacht chomhlan ceangailte ré cheilé. Iondas go bfu ilmaoid agadmhail, & ag creideamh in focal futhain fioraigthe fin, do bhí ró imh gach tús, agus gach tofach, ler cru thuigheadh na huile neithe, agas atá fós aga ndion, agas aga ndidean mar ataid, gur ghabh fé ar náduir dhaonnaine ó Oígh, lé hoibriughadh an Sbiorad naomh, fa naimfir ar ordaigh comhairle chomhmbuan a Athar neamhdha féin. Iondas go dtuigeam, agas go gcreideam nachraibhe én ní ina

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or else to stirre us to more fervent invocation of his Name, and to continual meditation of that heavenly rest and joye that abideth us after these transitorye troubles. And yet shall not this excuse the wicked, because they never loke in their iniquitie to please God, nor yet to obey his wil.

In JESUS CHRIST we confesse two distinct and perfect natures: to wit, the eternal Godhead and the perfect Manhood joyned together: so that we confesse and beleve, that the eternal Worde, which was from the begynning, and by the which all things were created, and yet are conserved and kept in their being, did, in the time appoynted in the counsel of his heavenly Father, receive our nature of a Virgine, by operation of the holie Ghost. So that in his conception, we acknowledge and beleve that there is nothing

gheineamhain, acht niamhghloine, & naomhthacht, agas fós ſa meid adtarrla na bhrathair dhuínne é: Oír do beigean, & do bimchubhaidh an tí dhar chóir cách do ghlanadh ó tſal, agas o tſalchur apeacthadh é féin, do bheith glan ó vile tſalchur peacthaidh iná gheineamhain, agas fós deis a gheineamhna. Agas mar adbhamaoid, agas mar chreidmaoid gur geineadh é on Sbiorad naomh, is mar ſin adbhamaoid, agas chreidmaoid go rugadh é lé Hoigh darab ainm Muire do threibh Iuda, agas do theaghlach Dauid do choimhlionadh gheallaidh Dé, agas na bfáidheadh .ı. go mbriſſeadh, fliocht na mná, ceand na nathrach, agas go ngébhadh Oigh toircheas gan chion fir, agas go mbéradh fí Mac da bhudh ainm Emanuel, ís inand ſin ré radha angaoidheilg, agas Dia maille rinde, an tainmſe Ioſa is iondand ſin ré rádha, agas ſlanuighthoir agaoidheilg, an tainm tugadh dhó ó naingeal, da dhearbhadh dhuínne gurab é féin amhain

but puritie and sanctification; yea, even in somuche as he is become our brother. For it behoved him that shuld purge others from their sinnes, to be pure and clene from all spot of sinne, even from his conception. And as we confesse and beleve him conceived by the holy Ghost, so do we confesse and beleve him to be borne of a Virgine named Mary, of the tribe of Juda, and of the familie of David; that the promise of God and the prophecie might be fulfilled, to wit, 'That the seede of the woman shulde breake downe the Serpent's head,' and 'that a Virgine shuld conceive and beare a childe, whose name shuld be Emmanuel, that is to say, God with us.' The name Jesus, which signifieth a Saviour, was given unto him by the Angel, to assure us that it is he alone

hain tſlaineochas apobal féin onapeacthaibh. Adearar fós Crioſd ris is ionand ſin ré radha, agas neach ar ar cuiread ola, ar ſon na noifigeadh tugadh dhó ó Dhiá Athar .ı. gurab é féin na aonar do horduidheadh, na Righ, & na Tſagart, agas na Fháidh, is Rí é, ar ſon go bſuair ſé gach vile chumhachtha ar neamh, agas ar talmhuin, iondas nach bfuil én neach oile, ar neamh no ar talmhuin aga bfuil cóir no ceart, ar ladh nó ar aitheantaibh do chuma, no do cheangal do reir choinſiaſa daonna, agas fós nach bfuil éin neach oile ler bfeidir ar nanmanda do dhíon ó dhaoirſe peacadh, no ar gcuirp do dhíon, o ſhoirneart aingidhe daonna, acht eiſean amhain, & oibrighe ſé fo, le cumhachtaibh abhriathar féin, le dtairrngeand ſé ſind, ó chuibhreach, agas ó dhaoirſe Tſatain, ag tabhairt Thighearntuis duínn ós ciond peacaidh anſad mhairſeam, agas do nímaoid feirbhis dar Ndiá féin, abfirentacht, agas a naomhthacht ar mbeath

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that saveth his people from their sinnes. He is called Christ, that is to say, Anoynted, by reason of the offices given unto him by God his Father; to wit, that he alone is appointed King, Priest, and Prophet. King, in that, that all power is given to him in heaven and earth; so that there is none other but he in heaven nor earth, that hath just authority and power to make lawes to bynd the consciences of men; neither yet is there any other that may defend our soules from the bondage of sinne, nor yet our bodies from the tiranny of man. And this he doeth by the power of his worde, by the which he draweth us out of the bondage and sclavery of Satan, and maketh us to reigne over sinne; whils that we lyve and serve our God in righteousnesse and holynes of our life.

adh. Is Sagart é atá ſuthain ſioraighthe, agas creidmaoidne, agas adbhamaoid ſin, ar ſon gur dhiol ſé ceirtbhreitheamhnus a Athar nar nainmne, agas ar ar ſon, le hiodhbuirt achuirp ſéin, neoch tug ſé mar oſrail enuair ſuas, ſa chroich rer céſadh é, & mar ſin gidhbe iarras ſlighe eile ar bioth, ar neamh nó ar talmhuin, ſeach a bháſſan, agas a páis dá thabhairt do chum ghráidh Dé, ni ſgandail amhain do bheirid dó, acht maille ris an ſgandail, go fiú agcumhachta, ataid ag diultadh thoraidh, agas thabhachta na hén iodhburtaſin. Adbhamaoid gurab é is én Fháidh and, neoch do ſhoillſigh dhuinne, lan toil a Athar in gach én ni bheanas rer ſla nughadh. Adbhamaoid, agas creidma oid ar Dtighearna Iosa, do bheith ná én Mhac Dé, ar ſon nach bfuil a én le theid eilé and do reir náduire, acht eifean féin amhain. Adbhamaoid fós gurab é, ar Dtighearna é ní headh amhain ar ſon gurab ſind a chreatuire, acht go haithghearr ar ſon gur cheandaigh ſé

A Priest, and that perpetual and everlasting, we confesse him, by reason that by the sacrifice of his own body, which he once offered up upon the crosse, he hath fullie satisfied the justice of his Father in our behalf: so that whosoever seketh any meanes besides his death and passion, in heaven or in earth, to reconcile unto them God's favour, they do not onely blaspheme, but also, so farre as in them is, renounce the fruit and efficacie of that his onely one sacrifice. We confesse him to be the onely Prophet, who hath reveiled unto us, the whole will of his Father in all things perteining to our salvation.

This our Lord Jesus we confesse to be the onlie Sonne of God, because there is none such by nature but he alone. We confesse him also our Lord, not only by reason we are his creatures, but chiefly because he hath redeemed us by his precious blood,

ſé ſind lena ſhuil vaſail oirrdheirc féin agas mar ſin ſuair ſé Tighearntus, agas vachtaranacht oſar gciond, mar Pobal do tſaor, agas do fhuaſgail ſé, ó dhaoirſe peacaidh, agas bháis, agas Ifrind, agas an diabhail, agas do rinde ſé Righthe, agas Sagairt dínd do Dhiá Athar. Adbhamaoid ſós tuilleadh, & creidmaoid gur hagradh ar Dtighear na Ioſa abſiadhnuiſe bhreitheamhan talmhuidhe, darbhainm, Pontius Pilatus, agas gur fhulaing ſé bás agcrand na croiche céſda, eidir dhias meirrleach, fan mbreitheamhnus ſin, acht gé minic do nochtadh and ſin abheith neimhchiontach, agas mur do bhí an bás ſin ro ſhuathmhur ro ghranda abſiadhnuiſe dáoine, is mar ſin do bhí an bás cedna, curſda abſiadhnuiſe Dé, mur adubhairt, is curſda gach én neach bhias crochaidhe ar crand, agas do ſhulaing feiſean an ghné ghranda bhaiſſe ar a pearſuind féin, ar ſon gurab é orduighthear lena Athair féin, mar bhraighid orainde, agas mar fhear imchuir

and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sinne, death, hel, and the devil, and hath made us Kings and Priests to God his Father.

We farther confesse and beleve, that the same our Lord Jesus was accused before an earthly judge, Pontius Pilate, under whome albeit oft and divers times he was pronounced to be innocent, he suffered the death of the crosse, hanged upon a tree betwixt two theves. Which death, as it was most cruel and vile before the eyes of men, so was it accursed by the mouth of God himselfe, saying, 'Cursed is everie one that hangeth on a tree.' And this kynde of death susteined he in our person, because he was appointed of God his Father to be our pledge, and he that shuld beare the punishment of our transgressions.

dioghaltais ar feachrainne, agas tuigmaoid da reir ſin, agas creidmaoid gur thogaibh ſé leis díndan curfadh, & an mallachadh, do bhi crochaidhe oraind ar ſon peacaidh. Fuair ſé bás gan amharas, ag tabhairt a Sbioraide ſuas alamhaibh a Athar, tareis aradha dhó, a Athair ataim ag tairbheart mo Sbioraide ad lamhaibhſe. Tareis abháis, adbhamaoid, gur hadhluiceadh a chorp, agas go ndeachaidh ſé ſiós an Iſreand, acht ar ſon gurab e féin amhain ſundamuint na beatha, & gurab é féin bhudh beatha dá ríribh and, nir bfedir a chongbhail fa dhochar, no ſa dhoilgheas anbhais. Agas na dhiaidhſin do eirigh ſé an treas lá aris ar ngabhail chumhachta, agas bhuadha dho ar an mbás, & ar Iſreand, agas tug ſé beatha arís do chum an tſaoghail fós, leis aneſeirg he ſin, agas atá ſé ag roind na beatha ſin, le cumhachtaibh a Sbioraid féin, arabhallaibh beodha beandaighthe féin. Iondas nach bás doibh anois anbás corparradha. Acht dul is teach ſa

And so we acknowledge and beleve that he hath taken away that curse and malediction that hanged on us by reason of sinne. He verely died, rendring up his spirit into the hands of his Father, after that he had said, 'Father, into thy hands I commend my spirit.' After his death, we confesse his body was buryed, and that he descended to the hel. But because he was the Author of life, yea, the very lyfe itself, it was impossible that he shulde be retained under the dolors of death; and therefore the third day he rose agayn victor and conqueror of death and hel; by the which his resurrection, he hath brought life agayne into the world, which he, by the power of his Holie Spirit, communicateth unto his lyvely membres; so that now unto them corporal death is no death, but an entrance into that blessed life,

ſa mbeathaidh mbeandaighthe mbuantſuthain, Oír tareis na heiſeirghe do dhearbhadh dá dheiſgibluibh dhó, & da gach aón dar an go buan maille ris go ſoithe abhás. Do chuaidh ſe ſuas go ſo fhaicſena ar neamh abfiadhnuiſe tſúl daoíne, agas tugadh a ionadh dhó ar deaſlaimh Dhé Athar vile chumhachtaigh, mar a bfuil ſé anois na ghloir ſéin, na én cheand, agas na én teachtaire, & na én Aidhne, ar ſon gach boill dá chorp, agas atá comhfhurtacht mor againd de ſin. Ar tús lena dhul ſuas ar neamh, do ſoſgladh teaghdhuis de dhuínn, agas do rindeadh ſlighe dhuínn, as abſedſam go dána dul abfiadhnuiſe Chathrach grás, agas trocaire ar Nathar neamhdha ſéin, agas na dhiaidh ſin atá fhios againd, go dtugadh a onoir agas a inmhe Dioſa Crioſd ar gceand, agas ar gcodhnach nar naimne do chum thoraidh, agas tarbha do theacht duínd de ſin, agas gé tá ſé go corparrdha anois ar neamh, atá ſé lé cumhachtaibh a Sbioraid and ſo do ghn-

wherein our head, Jesus Christ, is now entred. For after that he he had sufficiently prooven his resurrection to his disciples, and unto suche as constantly did abide with him to the death, he visiblie ascended to the heavens, and was taken from the eyes of men, and placed at the right hand of God the Father Almightie, where presently he remaneth in his glory, onely Head, onely Mediator, and onely Advocate for all the members of his body: of which we have most especial comfort. First for that by his ascension the heavens are opened unto us, and an entrance made unto us, that boldly we may appeare before the throne of our Father's mercie. And, secondarylye, that we know that this honor and authoritie is given unto Jesus Christ, our head, in our name, and for our profite and utilitie. For albeit that in body he now be in the heaven, yet by the power of his Spirit he is present here with us,

áth nar meaſgne, agas nar bſochair dar gcoimhéd, agas dar gcoimhdhidean inar nuile amhgharaibh, agas anſhocruibh. Agas saorfuidh fé fa dheoidh a Eagluis go huilidhe, agas gach enbhall firindeach dhí fa ló ſin, an tan tha iſbenſas fé é féin, ina bhreitheamh ar bheoaibh, agas ar mharbhaibh. Oir fa dheoidh aſe ſo an ní adbhamaoid adtimcheall Ioſa Criofd .i. mar do condcus é, ag dul ſuas go foilleir, & mar do fhagaibh an ſaoghal do réir an chuirp ſin féin do fhuilaing páis, agas do rinde aneiſeirghe. Is mar ſin chreidmaoid go daingean doghluaiſde godtiucſa fé ó dheaſlaimh a Athar agas go bfaicſe gach vile tſúil é, agas fós go bfaicſid ſúile na ndaoine ler tolladh athaobh é & cruindeochar and ſin ar én láthair, an mhéid bhiás béo ſanaimſirſin agas an mheid fuair bás roimhe ſin, do nithear fós dealachadh an tanſin eidir na huanaibh, & na gabhruibh .i. eidir na daoinibh toghtha, agas na daoine damanta, agas cluinfidh an dara cuid diobh

aswel to instruct us, as to comfort and mainteine us in all our troubles and adversiteis. From the which he shal finally deliver his whole Church, and every true member of the same, in that day when he shal visibly appeare agayn, Judge of the quicke and the dead.

For this finally we confesse of our Lord Jesus Christ, that as he was seene visibly to ascend, and so left the world, as touching that body that suffred and rose agayn; so do we constantly beleve that he shal come from the right hand of his Father, when all eyes shall see him; yea, even those that have pearced him; and then shall be gathered aswel those that then shal be found alive, as those that before have slept. Separation shalbe made betwixt the lambes and the goates; that is to say, betwixt the elect and the reprobate.

diobh, an guth ſubhach ſirbhindſe .i. Teagaidhſe adhaoine do bheandaidh Mathairſe, agas gabhaidh ſeilbh go ſio raidhe ſa Rioghacht atá ar hullmhughadh dhaoibh roimh tſoſach an tſaoghail, agas cluinfidh an chuid oile dhiobh an bhreath fhuathmhur agarbhſa nach gcuirfidhear araháis choidhche .i bhíthi agimtheacht vaimſe alucht dhẽ ta na haingidheachta, agas an vilc, do chum na teineadh nach baithfidhhear ſeaſda. Agas ar anadhbhurſa goirthe ar ſa Sgriobhtuir lá an fhindfhuaraidh no lá anathnuadhaidh don láſa, agas ſós goirthéar lá nochtaidh na nuile dhiamhra dhe. Oír is and ſaorfuidhear na firenaigh ona nuile amhgharaibh, agas cuirfidhear iad aſeilbh an ghloire féin, atá gan vireaſbhuidh, agas na adhaidh ſin do gheibhid na daoine damanta ceirt bhreitheamhnus do dhe namh orra, agas cumaoin anuile olc féin, mas ſollas nó mas diamhair do rindeadar íad, agas mar chreidmaoid go daingean in Diá Athar, agas an Ioſa

The one shal heare this joyful voice, 'Come ye the blessed of my Father, possesse the kingdome that is prepared for you before the beginning of the worlde.' The other shal heare that feareful and irrevocable sentence, 'Depart from me, ye workers of iniquitie, to the fyre that never shalbe quenched.' And for this cause, this day in the Scriptures is called 'the day of refreshing,' and 'of the revelation of all secrets,' because that then the just shall be delivered from all miseries, and shalbe possessed in the fulnes of their glory. Contrarywise, the reprobate shal receave judgement, and recompence of all their impietie, be it openly and secretly wrought.

As we constantly beleve in God the Father, and in Jesus Christ,

Crioſd mar adubhramar romhaind. Is mar ſin chreidmaoid andſa Sbiorad naomh, neoch adbhamaoid na Dhiá agcudruma chumhacht ris an Athair, & ris an Mac, is lena oibriughadh, & lena bhroſnughadh buanlaidir, iondarb thar ar nuile dhorchadas vaind, agas ar nanmanda, agas ar gcoinſiaſa atá ar na gcumailt dſuil Ioſa Crioſd, & conguibhthear ſind a bſirinde Dhé go dei readh ar mbeatha. Agas ar na hadhbha raibhſe tuigmaoid go bſuil illradh anmand ſa Sgriobhtuir agan Sbiorad ſuthain ſioraidheſe, atá agluaſacht ó Nathair, agas on Mac. Adearar ar vairibh viſge ris ar ſon anghlanta do ni ſé, & ar ſon an neirt do bheir ſé dhar náduir thruaillidhe, diomchur dheagh thorrthadh. Oír na ſhegmhuis ſin biaidh ar naduirne go huilidhe gan toradh, agas fós biaidh ſi go huilidhe lomlan daingidheacht, agas dolc. Adearar teine ar vairibh eilé ris an Sbioradſin, ar ſon na ſoillſe, agas na dteinteadh ſhadoid heas ſé

as before is said; so do we assuredly beleve in the Holy Ghost, whome we confesse God equal with the Father and the Sonne; by whose working and mightie operation our darkenes is removed, our eyes spiritual are illuminated, our soules and consciences sprinkled with the blood of Jesus Christ, and we retayned in the trueth of God, even to our lyves end. And for these causes, we understand that this eternal Spirit proceding from the Father and the Sonne, hath in the Scriptures divers names. Sometymes called water, by reason of his purgation, and giving strength to this our corrupt nature to bring foorth good fruite; without whome this our nature shuld utterly be barren, yea, it shuld utterly abound in all wickednes. Sometimes the same Spirit is called fyre, by reason of the illumination and burning heate of fyre that he kindleth in our hearts.

heas ſé agcroidheadhaibh caich. Adear ar ſós ola nó vindemint ris an Sbiorad ſin féin, ar ſon go mbogand, and go mao thuidheand a oibriudhadh crúas ar gc roidheadh, & go dtugand ſé oraind cló na himhaidhe ſin Ioſa crioſd, doghabh ail indaind, ré ſlaineochar amhain ſind. Creidmaoid fos, go comhdhaingean go raibhe and, agas go bſuil and, agas go mbia and Eagluis atá naomhtha, agas atá vilidhe .i. comaoineachadh nó coimhcheangal na naomh, atá an Eagluiſſo naomhta, ar ſon gur ghabh ſi maitheamh a huile peacthadh lé creideamh abſuil Ioſa Crioſd amháin. An dara ní, ar ſon tareis a haithbhreithe, go bſuil Sbiorad anaomhtha aice, agas comas gluaſachta anaomhtacht nua bheathadh, & in deagh oibrighthibh, mar do ordaidh Diá a pobal toghtha féin do ghluaſacht. Ní he go bſuilmaoid ag breathnughadh, anoiread ſin dfirentacht no dfoirfidheacht, do bhe ith riamh roimhe no go bſuil anois, nó go mbiaidh feaſda ſa Neagluis ſin nó a

The same Spirit also is called oyle, or unction, by reason that his working mollyfieth the hardnes of our hearts, and maketh us receive the print of that image of Jesus Christ, by whome onely we are sanctified.

We constantly beleve, that there is, was, and shalbe, even till the comming of the Lord Jesus, a Church, which is holy and universal; to wit, the Communion of Sainctes. This Church is holy, because it receaveth free remission of sinnes, and that by faith only in the blood of Jesus Christ. Secondly, because it being regenerat, it receiveth the Spirit of sanctification and power to walke in newnes of lyfe, and in good workes, which God hath prepared for his chosen to walk in. Not that we think the justice of this Church, or of any member of the same, ever was, is, or yet shal be so ful and perfect,

nén bhall dí. Iondas nach beith feidhm aice aleigean aniſle fa ghráfaibh diarraidh. Acht ar fon go bfuilid ahuireaſbhadha ar na maitheamh dhí, & go bfuil firentacht Ioſa crioſd arna tabhairt dá gach aon ler bhail leanmhuin ris maille ré deagh creideamh. Agas goirmaoid Eagluis vilidhe nó chatharrdha dhí, ar ſon go bfuil fí dá gach vile chinelach, agas da gach vile labhra, agas da gach vile ſdaid, nó ſdáta, nó inmhe ſhear agas bhan, an mhéid diobh do ghoir Diá ó dhorchadas do chum beatha, agas ó dhochar, agas ó dhaoirſe peacaidh do chum a tſeirbhi ſe Sbioratalta féin, agas do chum ghlan gniomharthath, agas is don Eagluiſſe do bheir ſe comhroind a Sbioraide naomhtha féin, ag tabhairt én chreidimh dhoibh, agas én bheatha, agas én Bhaiſdidh, agas én Tighearna .i. Ioſa Crioſd, agas cóir ghnathuidhe na Sacramuinte, agas ceangluidh fé croidheadha na buidhnese ré cheile, in grádh agas agcoimhcheangal Crioſdaidhe.

Adbhamaoid

that it nedeth not to stoupe under mercie; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which Church we cal Universal, because it consisteth and standeth of all tongues and nations; yea, of all estates and conditions of men and women, whome of his mercy God calleth from darknes to lyfe, and from the bondage and thraldome of synne to his spiritual service and puritie of life. Unto whome also he communicateth his Holy Spirit, giving unto them one faith, one head and soveraygne Lord, the Lord Jesus, one Baptisme and right use of Sacraments; whose hearts also he knitteth together in love and Christian concorde.

Adbhamaoid fós go dtugadh, tri tiodhluicthe oirrdheirce onoracha don Eagluis naomhthafa, go geinearalta .i. maitheamh na peacadh, do geibh thear lé creideamh firindeach fa mbeathaidhfe, eifeirghe na feola nó cholla na marbh, do gheibh gach én neach, gé nach iondand cáil nó cofamhlacht abfagaid fin. Oír is do chum dhamnaidh, agas bhreithamhnuis fhuathmhair, eirghid lucht anuilc mar adubh ramar romhaind, agas eirghid na firenaigh, do ghabhail tfeilbhe ingloir, & anaoibhneas, agas ní bá macnas meanman aneirghe, agas ní eireocha én chorp and ar fon chuirp eilé. Acht do gheibh gach énnduine a chorp féin, mar do thuill fé afhaghail, go maith nó gó holc, do gheibhid na fireanaigh an bheatha tfuthain, mar thiodhlucadh faor ó Dhiá, ar na cofnamh, agas ar na toirbheart dá chloind thoghtha lé Hiofa Criofd ar nén Aidhne, agas ar nén cheand. Do fan maille ris an Athair, agas ris an Sbiorad naomh, biaid

To this Church, holy and universal, we acknowledge and beleve three notable gifts to be graunted; to wit, remission of sinnes, which by true faith must be obteined in this lyfe. Resurrection of the flesh, which all shal have, albeit not in equal condition: for the reprobate (as before is sayd) shal rise but to feareful judgement and condemnation; and the just shal rise to be possessed in glory. And this resurrection shal not be an imagination, or that one body shal ryse for another; but every man shal receave in his owne bodie as he hath deserved, be it good or evel. The juste shal receave the life everlasting, which is the free gift of God given and purchased to his chosen by Jesus Christ, our onely Head and Mediator: to whome with the Father and the Holy Ghost,

gach vile ghloir anois agas afaoghal na faoghal.

¶ LEANAIDH AN NURrnaidhfe na dhiaidh fin.

ADHE bhioth tfuthain, bhuain tiodhluicigh na nuile chumhacht, ódho gheallais dod mhór throcaire, & dod mhór mhaitheas féin, go mbeithea ad dhia dhuind, agas ní hé fin amhain, acht go mbeithea ad Dhiá, agas a Tathair dar gcloind, atamuid gud ghuidhe, mar do dheonuidhis led ghráfaibh, ar ngairm dfaghail chumaind, & chuidighe dod chreideamh, go mhamhluidh fin bhus toil leat an leanamhfa do bheandachadh led Sbioraid naomhtha, & aghabhail ameafg do chl oinde, neoch atamuid do bhaifdeadh do réir do bhriatharfa. Iondas anuair thiucfas fé, go haois fhoirfe, go naideomhadh

be all honor and glory, now and ever.

Then the Father, or in his absence the God-father, shal rehearse the Articles of his faithe: which doone, the Minister exhorting the people to praye, sayeth in this manner, or suche like, kneeling:

ALMIGHTIE and everlasting God, which of thy infinite mercie and goodness hast promised unto us that thow wilt not only be our God, but also the God and Father of our children: we beseche thee, that as thou hast vouchesaved to call us to be partakers of this thy great mercie in the felowshipe of faithe, so it may please thee to sanctifie with thy Sprite, and to receive in to the number of thy children this infant, whom we shall baptise according to thy Woord, to the end that he comming to perfite age, may confesse

omhaidh ſé thuſa do bheith ataon Dia fhirindeach, agas an té do chuireis chu gaind dar ſlanughadh Ioſa Crioſd, agas feirbhis do dhenamh mar ſin dó go di ongmhalta, agas bheith tarbhach don pobal, no don choimhthionol dó, ar feadh abheathadh, agas abhuan tſaoghail go himlan, iondas tareis a chuid don bheathaſa do chaitheamh dho, go mbearar é mar bhallbeodha don chorp ſin, dſaghail tſubhachais agas tſólais, abſlaitheamhnus, mar abfuil do Macſa Ioſa Crioſd, na Rioghacht, agas na ró fhlaitheamhnus, agas mar a mbiaidh tré bhioth ſior, is na ainm atamuid gud ghuidhe mar do theagaiſg ſé féin duind, mar adubhairt ar Nathairne atá ar neamh.

¶ Tareis na guidhe ſin fiarfuidheadh an Miniſdir ainm an leinimh agas annair do ghebha ſé fios a anma labh radh mar ſo ſiós

I.

thee only true God, and whome thow hast sent Jesus Christ, and so serve him, and be profitible unto his churche in the whole course of his life ; that after this life be ended, he may be broght as a lyvely member of his body unto the full fruition of thy joyes in the heavens, where thy Sonne our Christ raigneth, world wythout end. In whose name we pray as he hathe taught us :

Our Father, &c.

When they have prayed in this sort, the Minister requireth the child's name, which knowen, he saith :

FOIRM AN

ATAIMSE gud Bhaiſdeadh a . N. anainm an Athar, agas an Mhic, agas an Sbioraid naomh, agas ag labhairt na mbriathar ſa dhó, gabhadh viſge na láimh, agas cuireadh ar édan an leinmh é, agas ar gcriochnughadh na hoifigeſin dó, tugadh buidheachas do Dhiá mar ſo fiós.

AN mhéid nach lor leat a Athair naomhtha neart chumhachtaigh is mó trocaire, agas trom ghráſa ſinde do bheathughadh, lé tiodhluicthibh coitcheanda, mar an gcuid oile don chineadh dhaonna, agas na cheand ſin atá ag médughadh iondaind, & ag toirbheart oroind, tiodhluicthe ingantacha égſamhla, lán tſaidhbhre mar dhli gheadh, agas mar fhiachaibh, atamuid ag tógbhail ar nindtindeadh chugadſa agas ag tabhairt mhór bhuidheachais duid, ar ſon do mhaithis imarcaidh, & ní he amhain gur lór leat ar naireamh ameaſg

N., I baptise thee in the name of the Father, of the Sonne, and of the Holy Ghoste.

And as he speaketh these words, he taketh water in his hand and layeth it upon the childes forehead : which done, he giveth thanckes as followeth :

FORASMOCHE, most holy and mercifull Father, as thow doest not only beawtifie and blesse us wyth common benefits, like unto the reste of mankinde, but also heapest upon us moste abundantly rare and wonderfull gyftes ; of dutye we lyſt up our eyes and mindes unto thee, and gyve thee most humble thankes for thy infinite goodnes, which haste not only nombred us emongest thy sainctes,

ameaſg do naomh dod throcaire tſaoir. Acht atá tú agabhail, agas aga irm ar gcloinde chugad, aga gcomh tha rrughadh leis an Tſacramuintſe, mar ch omhtharradh, no mar tſuaitheantus do ghrádha. Vime ſin a Athair inmhuin gen go bſuilmaoid imchubhaidh do thuilleadh an mhór thiodhluicthe ſin, agas da madh ail leat dioghaltas do dhenamh oraind, do reir ar ndroch ghniomharthadh, is dianbhás, agas damnadh ſuthain ſiórbhuan do bhértha dhuínn. Gidheadh a Athair vile chumhachtaigh, atamuid gud ghuidhe go ma toil leat do ghráſa do mhédug hadh iondaind, niſamhó, agas niſa mhó, agas gabh anaoidheſo, ad choimhéd, agas ad choimhdhidean, neoch atamuid do thabhairt mar oſrail, agas mar thiodlucadh dhuid, maille ré hurr nuidhibh coidcheanda, & na fulaing dhó, tuitim ſa meidſin do dhearmad do chreidimh, nó do thoileſe, as go dtiucſadh dhe bridh an Bhaiſdidhſe do chur ar dimbuil. Acht go madh

but also of thy free mercie doest call our children unto thee, markinge theim wyth thys Sacrament as a singuler token and badge of thy love. Wherfore moste loving Father, thogh we be not able to deserve this so greate a benefite (yea, if thow wouldest handle us according to our merits, we shuld suffer the punishement of eternall deathe and damnation,) yet for Christes sake we beseche thee, that thou wilt confirme this thy favor more and more towards us, and take this infant into thy tuition and defence, whom we offer and present unto thee wyth common supplications, and never suffer him to fall to such unkindnes, wherby he shuld lose the force of this baptisme,

eidir leis a thuigſin do ghnáth, thuſa dó bheith dhathair throcaireach aige, do bhridh oibrighthe do Sbiorad naomh, do bheith na chroidhe, maras da chumhachtaibh go madheidir leis bhe ith anuachtar ar an diabhal, agus buaidh do bhreith air fa dheoidh, agas go ma toil leat fós athogbhail afaoirſe do Rioghachta tré chumhachtaibh Ioſa Crioſd ar Dtighearna.

¶ BIODH AMHLVIDH

¶ FINID DORDVGH
adh an Bhaiſdidh.

)(*)(

FOIRM
TSACRAMVINTE
Chuirp Chrioſd, ré raitear Suiper an Tighearna, and ſo fiós.

¶ Anlá

but that he may perceyve thee continually to be his merciſull Father, throgh thy Holy Spirite working in his hart, by whose divine power he may so prevayle against Satan, that in the end, obteyning the victorie, he may be exalted into the libertie of thy kingdome.

TIGHEARNA.

Anlá bhiás Suiper an Tighearna, aga thoirbheart don pobal mar is indenta vair ſa mí nó gach vair bhus ail leis an gcoimhthionol,, labhradh an Miniſdir mar ſo ſiós.

TVgmaid dar naire abhraithreacha ionmhuine, ciondas do ordaigh Ioſa Crioſd, Sacramuint naomhtha a chuirp ſéin, ré raitear Suiper an Tighearna, do thoirbheart duínn. Mar aithriſeas Pól easbul, ſa naonmhadh caibidil dég, don chéd Eibiſdil do chuir ſé do chum na Gcórinteach. Fuair miſe on Tighearna ar ſé, an ní tug mé dhaoibhſe. Anoidhche do braitheadh Ioſa ar Dtighearna, do ghabh ſé arán chuige, agas tug buidheachas don Athair, agas do bhris an tarán, agas do raidh na briathraſa, caithidhſe ſo, agas aſé ſo mo Chorpſa briſſidhear ar bhar ſonſa, agas deanaidhſe ſo, mar chuimhniughadh oramſa. Mar an gcedna. Tareis an Tſuiper do ghabh ſé an cupa agas do raidh na briathraſa, aſí ſo an

The day when the Lordes Supper is ministered, which commonlye is used once a monthe, or so oft as the Congregation shall thinke expedient, the Minister useth to saye as followeth :

LET us marke, deare Bretherne, and consider how Jesus Christ did ordayne unto us his Holy Supper, according as S. Paule maketh rehearsall in the 11. chapter of the First Epistle to the Corinthians: 'I have,' saith he, 'receyved of the Lorde that which I have delivered unto you, (to witt,) that the Lorde Jesus, the same night he was betrayed, toke breade, and when he had geven thankes, he brake it, sayinge, Take ye, eate ye, this is my bodie which is broken for you; doo you this in remembrance of you. Likewise after supper, he toke the cuppe, sayinge, This cuppe is

timna núa nó an cumhnãta amſuilſe, & denaidhſe mar ſo, gach vair olſas ſibh ní dhe ſo, mar chuimhniughadh oram ſa, oír gach vair Ioſas sibh an taranſa, agas ólſas ſibh ní don chupa ſo, ſoillſe ochaidh ſibh mo bhaſſa, no go dti mé do bhreith bhreithe, ar bheouibh, agas ar mharbhaibh. Aranadhbhurſin gidhbe Ioſas an taránſa, agas ólſas ní don chupaſo, go neamh imchubhaidh, biadh ſé ciontach agcorp, agas abſuil an Tighearna. Arandhbhurſin, féchadh, agas ceaſnaidheadh gach aonduine é féin go maith, agas da ndenaid mur ſin, ithid ni do naran, agas olaid ni dhon chupa. Oír gidhbe Ioſas no ólſas go neamh imchubhaidh ſo, Ioſaidh, agas ólfaidh ſé adhamnadh ſéin do chiond nach dtugſé aire nó onoir do chorp an Tighearna.

¶ Nadhiaidh ſo gluaiſeadh an Miniſdír, do chum na Searmona nó an teagaiſg, agas abradh mur ſo ſiós.

¶ O THAN-

the newe Testament or covenant in my bloude, doo ye this so ofte as ye shall drinke therof, in remembrance of me. For so ofte as you shal eate this bread and drinke of this cuppe, ye shall declare the Lordes deathe untill his comminge. Therfore, whosoever shall eate this bread, and drinke the cuppe of the Lorde unworthelye, he shalbe giltie of the bodye and bloud of the Lord. Then see that every man prove and trye hym selfe, and so let hym eate of this bread and drinke of this cuppe; for whosoever eateth or drinketh unworthelye, he eateth and drinketh his owne damnation, for not havinge due regarde and consideration of the Lordes bodye.'

This done, the Minister proceadeth to the exhortation.

O Thangamar and ſo, agceand ache ile a pobal inmhuin an Ioſa Crioſd, do chaitheamh, agas donoroghadh chumaoinigh chuirp agas ſhola ar Slanuighthoir Ioſa Crioſd, tugmaoid go gér dar naire na briathraſa Poil. Ciondas atá ſé agiarraidh ar gach enduine, é féin dſechain, & do cheaſnughadh go ditheallach, ſul do rachas ſé do chaitheamh chodach do naranſa no dól neithe don Chupaſa. Oír is mar mhorthiodhlucadh do gheibhmaoid an Tſacramuintſe, maille ré croidheadhaibh vmhla aithreacha, & le creideamh beodha. Oír is mar ſin chaithmaoid, go Sbioratalta ſeoil Crioſd, agas olmaoid aſhuil. Da ndenam mar ſin, atamaoid agcrioſd, agas Crioſd iondaind, atamaoid maille ré Crioſd, agas Crioſd maille rind, mar ſin is mor ar gcuntabhairt da gcaitheam an Tſacramuint go neamh imchubhaidh. Oír antan chaithſeam go neamh ghlan no go neamh vmchubhaidh í, atamaoid ciontach abſéoil, agas abſuil ar

DEARELY beloved in the Lorde, forasmoch as we be nowe assembled to celebrate the holy Communion of the body and bloud of our Saviour Christ, let us consider these woordes of S. Paule, how he exhorteth all persons diligently to trye and examine them selves before they presume to eate of that bread and drinke of that cuppe. For as the benefite ys great, if with a truly penitent hart and lively faith we receyve that holy sacrament, (for then we spiritually eate the fleshe of Christ and drinke his bloude, then we dwell in Christ and Christ in us, we be one with Christ and Christ with us,) so is the daunger great if we receyve the same unworthely, for then we be giltie of the bodye and bloud

Slanuighthoir, agas caithmaoid, agas ólmaoid ar ndamnadh féin, fa gan aire do thabhairt do chorp an Tighearna, agas atamaoid ag fadogh fheirge Dé nar nadhaidh féin, agas ag brofnughadh dhioghaltais do dhenamh oraind, do ghneithibh imdha tindis agas báis. Agas fan adhbhar fin anainm, agas a-hudarras Dé bhithbheo, agas a Mhic Iofa Criofd, ataimfe ag fgaradh, agas diultadh, agas ag dealachadh ón Tabla fa, gach vile lucht labhra blaifbheime anadhaidh Dé, gach vile lucht iodhalachta, gach vile lucht moirta, gach vile adhaltrach gach vile lucht vilc, & tnutha, gach vile lucht eafumhla do thabhairt da naithribh, no dá Maithribh, no dá Priondfadhaibh, no da Dtighearnaibh, nó da naodhairibh, nó dá Minifdribh, agas gach vile ghadaid he, & gach lucht cealgtha agcomharfand. Agas fa dheoidh, gach vile lucht caite ambeathadh go direach ré cathughadh, nó re troid anadhaidh Dé, & athoile Diadha, aga aithne, & aga fhográ

of Christ our Saviour, we eate and drinke our own damnation, not considering the Lordes bodye ; we kindle Godes wrath against us, and provoke him to plague us with diverse diseases and sundry kindes of death.

Therfore if any of you be a blasphemer of God, an hinderer or slaunderer of his Worde, an adulterer, or be in malice or envie, or in any other grevous cryme, bewaylle your synnes, and come not to this holy Table, lest after the takynge of this holy sacrament, the Divell entre into you as he entred into Judas, and fill you full of all iniquities, and bring you to destruction bothe of bodye and soule.

grá dhoibh mar fhreigeoras fiad abfiadhnuiſe, an tí atá na bhreitheamh co thrum cheirt bhreatach, gã a chroidhe do bheith ag énduine dá ndubhramar dibh ſo, teacht do thruailleadh an bhuird mhoir bheandaighefe, & gid headh, ní he fath fa nabrum ſo, dochur én duine peacthuigh ar a ais, da mhéd fuathmhaireacht nó olc, nó vrchoid da ndearrna ſé, má tá ſé ag mothughadh aithrighe neimh chealgaighe na croidhe, ar ſon a peacaidh, acht amhain, an mhéid atá dhiobh ag anmhuin do ghnáth apeacadh gan aithrighe, & fós ni fhuil ſo aga labhairt anadhaidh na ndaoine aga bſuil fúil ré barr foirfidheachta dfaghail, tar an bfoirfidheacht is eidir leó do rochtain ſambeathaidhſe. Agas gé mhothuighemaoid morán anbfainde, agas feachrain indaind féin, nach bfuil ar gcreideamh coimhthren no comhdhainghean, agas bhudh cóir dhuínn abheith. Acht find go minic ag denamh neamh dhochais, as maitheas Dé, do bhridh thruaillidhe

Judge therfore your selves, Bretherne, that ye be not judged of the Lord; repent you truly for your synnes paste, and have a lyvely and stedfast fayth in Christ our Saviour, sekinge onely your salvation in the merites of his death and passion, from hensforth refusinge and forgettinge all malice and debate, with full purpose to live in brotherly amytie and godlye conversation all the dais of your lyfe.

And albeit we fele in ourselves muche frailtie and wretchednes, as that we have not our faith so perfite and constant as we ought, being many tymes readye to distruste Godes goodness through our corrupt

ar náduire, agas fós nach bfuilmaoid comhullamh, agus bhudh cóir dhuínn abheith, do dhenamh tfeirbhife Dé no do mhedughadh a onora, agas aghloire ag mothughadh do ghnáth an mhéid fin do chothughadh indaind, go bfuil feidhm againd gach enlá, troid do dhe namh anadhaidh thoile, agas ailghis ar gcorp. Gidheadh, fós ar dtuigfin duínn go ndearrna an Tighearna anuireadfin do throcaire oraind, gur bhu ail fé a Tfoifgel agcló nar gcroidhead haibh. Iondas go bfuilmaoid ar ar faoradh, ó thuitim aneamh dhochas, & aneamh chreideamh, agas ar dtuigfin duínn na dhiaidh fin, go dtug fé bridh, agus toil duinn, cathughadh, agas cogadh do dhenamh anadhaidh ailghis ar gcorp, maille ré toil do bheith againd feitheamh ar a fhirinde, & ar choimhéd a aitheantadhfan. Is eidir lind adheirbhfhios do bheith againd nach gcuirid na huireafbhadha imdha fin adubhramar, moille no bacadh fa nadh bhar, dar ndiultadh mar lucht cathuighe

nature, and also that we are not so throughlye geven to serve God, neyther have so fervent a zeale to set forth his glory as our duetye requireth, felinge still such rebellion in our selves, that we have nede dayly to fight against the lustes of our fleshe; yet, nevertheles, seing that our Lorde hath dealed thus mercifully with us, that he hath printed his Gospell in our hartes, so that we are preserved from falling into desperation and misbeliefe; and seing also he hath indued us with a will and desire to renownce and withstand our own affections, with a longing for his righteousenes and the keping of his commaundementes, we may be now right well assured, that those defautes and manifolde imperfections in us, shalbe no hinderance at all against us,

ghe imchubhaidh no dhingmhalta do theacht do chum an tabla Sbioratalta ſo. Oír ní hé adhbhar ar dteachta do chum an bhuirdſe, dar dtaiſbenadh ſéin mar dhaoinibh firenta fiorghlananar beathuigheadh acht na adhaidh ſin. Acht atamaoid and ſo, agiarraidh ar ſlanuighe, & ar mbeathuighe an Ioſa Crioſd, ag tuigſin nach bſuilmaoid dind ſéin acht damanta. Tugmuid dar naire maſeadh, gurab leigheas ro oirrd heirc an Tſacramuint naomhthaſa, da gach én duine bocht eaſlán, agas gurab ſóiridhin ſhior chumhachtach í, dá gach anam anbſand, agas nach iarrand an Tighearna cuibhdheas no dingmhaltacht oile oraind ſanadhbhar ſa, acht ar nuilc agas ar lochta dadmhail abfiadhnuiſe Dé, agas na Heagluiſe, agas ar mbeith inar lucht cuidighe da thuillteanas, agas da thiodhluicthibh ſubhacha. Oír aſé ſin caitheamh firindeach aſheola, agas ól firindeach aſhola, na ſuilghemaoid fós dar nintindibh, bheith agluaſacht timcheall na

to cause him not to accept and impute us as worthie to come to his spirituall Table. For the ende of our comming thyther is not to make protestation that we are upright and juste in our lives, but contrariwise, we come to seke our life and perfection in Jesus Christ, acknowledging in the meane tyme, that we of our selves be the children of wrath and damnation.

Let us consider, then, that this Sacrament is a singuler medicine for all poore sicke creatures, a comfortable helpe to weake soules, and that our Lord requireth no other worthines on our parte, but that we unfaynedly acknowledge our noghtines and imperfection. Then to the end that we may be worthy partakers of his merites and moste comfortable benefits, (which ys the true eatinge of his fleshe, and drinkinge of his bloud,) let us not suffer our mindes to wander aboute

neitheand dtalmhuidhe neoch truaillteár go hullamh, mar ataid na neithe do chid ar fúile inar bfiadhnuiſe, agas ghlacaid ar lamha, agiarraidh Chriosd ionta, mar do bheith ſé druite anarán nó abfion no mar go nimpoidhfeadh ſubſdaint na neilemintſa, nó ná neithe andſa, a ſubſdaint afheolaſan nó a ſhola. Oír is í is én ſlighidh dhileas duinn dar nullmhughadh féin, & dullmhughadh ar nanmand, do ghabhail no hoileamh na ſaoire, agas na beathadh ſubſdaintighſe, ſind do thogbhail ar gcroidheadh, agas ar nintindeadh, maille ré crei deamh maith, os ciond gach vile neithe, talmhuidhe saoghalta, agas dul isteach mar ſin abflaitheamhnus Dé, do ghabhail Chriofd nar nanmandaibh, mar abſuil ſe gan amharas na Dhiá firindeach, angloir neamh meaſarrdha a Athar, da dtiubhram gach vile mholadh, agas onoir, agus ghloir anois, agas tré bhioth ſior.

¶ BIODH AMHLVIDH

¶ An

the consideration of these earthlie and corruptible thynges (which we see present to our eies, and fele with our handes,) to seeke Christ bodely presente in them, as if he were inclosed in the breade or wyne, or as yf these elementes were tourned and chaunged into the substaunce of his fleshe and blood. For the only waye to dispose our soules to receive norishment, reliefe, and quickening of his substance, is to lift up our mindes by fayth above all thinges worldlye and sensible, and therby to entre into heaven, that we may finde and receive Christ, where he dwelleth undoutedlye verie God and verie man, in the incomprehensible glorie of his Father, to whome be all praise, honor, and glory, now and ever. Amen.

¶ An diaidh na Searmona tigeadh an Miniſdir anuas aſan mbuilpíd, agas ſuidheadhſe ſan Mbord maille ré gach fear, agas ré gach mnaoi da mbia and, agabhail anionaidh vmchubhaidh féin, agas gabhadh ſé an tarán, agas tabhradh buidheachas do Dhiá leis na briathruibhſe ſiós nô lé briathruibh oile ſa ſuim chedna.

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ATHAIR na trocaire, agas a Dhé na nuile tſubhaltaighe, agas na nuile tſubhachas, otaid na huile chreatuire gutaithne, agas gotadmhail mar vachtarán, agas mar Thighearna, is coir dhuinne oſsind oibrighthe do lamh, vmhla, agas onoir do thabhairt do tainm Diadhaſa gach vair, ar tús ar ſon gur chruthaigh tú ſind, do reir tſiodhrach, agas do choſamhlachta féin. Agas go hairidhe ar ſon gur tſaór tú ſind on mbas tſuthain, & on damnadh anma, inar tharraing an Taibhirſeoir an cineadh daonna, lé peacadh daor doleighis, onar bſeidir lé duine, nó lé haingeal, ſinde do tſaoradh, acht tuſa a Thighearna tſaidhbhir ad throcaire, agas gan crioch ar do mhaitheas, do

The Exhortation ended, the Minister commeth downe from the pulpet, and sitteth at the Table, every man and woman in likewise takinge their place as occasion best serveth: then he taketh bread, and geveth thankes, either in these woordes followinge, or like in effect:

O FATHER of mercye, and God of all consolation, seinge all creatures do knowlege and confesse thee as Gouverner and Lorde, it becommeth us, the workemanship of thyne own handes, at all tymes to reverence and magnifie thy Godly Majestie: first, for that thou haste created us to thyne own image and similitude; but chieflye that thou haste delivered us from that everlasting death and damnation, into the which Satan drewe mankinde by the meane of synne, from the bondage wherof, neither man nor angell was able to make us free; but thou, O Lord, riche in mercie and infinite in goodnes,

rinde freafdal arar gceandachne, do chum go mbeith an taon Mhac carthanach neoch dod ghrádh firindeach tugais duínne, na dhuine chomhchofmhuil rind féin in gach enghne, abfeg mhuis peacaidh amhain, do ghabhail dioghaltas ar peacaidhne, agas ar feachrain ar a chorp, do chofg tfeirgefi, agas dioc do cheirtbhretheamhnuis le na bhás, do fgrios an fhir dobadhar don bhás lena eifeirghe, do thabhairt bheathadh arís do chum an tfaoghail .i. anbheatha ó rabhadar fiol adhaimh vile lé fir cheart ar na bfogra.

A Thighearna atá fhios againde, & atamaoid aga admhail, nach bfuil agcumhachtaibh én chreatuir, athuigfin no a ghabhail cuige, fad, no leithead, a irde no, doimhne, do mhor ghráidhfe dhoibh, neoch tug ort, do throcaire dfoillfiughadh mar nar tuilleadh í, do gheall fós, agas tug beatha mar araibhe bás anuachtar, agas doghabh ad ghráfaibh finde, anuair nar bhaithnidh duínn do dhenamh, acht cur anadhaidh

haste provided our redemption to stande in thy onely and welbeloved Sone, whom of verie love thou didest give to be made man, lyke unto us in all thynges, (synne except,) that in his bodye he mygbt receive the ponishmentes of our transgression, by his death to make satisfaction to thy justice, and by his resurrection to destroye hym that was auctor of death ; and so to reduce and bring agayne life to the world, frome which the whole offspringe of Adame moste justly was exiled.

O Lord, we acknowlege that no creature ys able to comprehende the length and breadthe, the depenes and height, of that thy most excellent love, which moved thee to shewe mercie where none was deserved ; to promise and give life where death had gotten victorie ; to receve us into thy grace when we could do nothyng but rebell against

aidh tſirindeſi a Thighearna, & nach leigeand tromdhacht no doille, ar náduire truaillidhe dhuínn, do mhor thí odhluictheſe mar adubhramar, do mhe as, nó do bhreathnughadh mar is inmheaſda ſad, atamaoid ag teacht abfiadh nuiſe an bhuirdſe and ſo, mar do fhagaibh ſé dá ghnathughadh mar chuimhne abháis, nó go dtí ſé arís dáfhoill ſiughadh, & da dhearbhadh abfiadhnuiſe an tſaoghail, gurab vatha ſin amhain ſuaramairne ſaoirſe, agas beatha, gurab ar a tſon ſin amhain do gha bh tuſa a Athair neamhdha, ſind mar chloind, agas mar oidhreadhaibh, gurab ar a tſon ſin amhain atá dileas againd, dul iſteach agcathair do throcaire ſe, gurab ar a tſon ſin amhain ghabhmaoid ſeilbh na Rioghachta Sbioratal ta, ag ithe, agas agibhe aga bhórd maille ré bfuil air go ſdraſda ar neamh, ne och is da chumhachtaibh do nid ar gcuirp eiſeirghe onúir, agas chuirfithe ar ſad maille ris, ſa naoibhneasſin atá gan tús gan chrich gan fhoirceand, ne-

thy justice. O Lord, the blynde dulnes of our corrupt nature will not suffer us sufficiently to waye these thy moste ample benefites; yet, nevertheles, at the commaundement of Jesus Christ our Lorde, we present our selves to this his Table, (which he hath left to be used in remembrance of his death untyll hys comming agayne,) to declare and witnes before the world that by him alone we have receved libertie and life; that by hym alone thou doest acknowledge us thy children and heires; that by hym alone we have entrance to the throne of thy grace; that by hym alone we are possessed in our spirituall kingedome, to eate and drinke at his Table; with whome we have our conversation presently in heaven; and by whome our bodies shalbe reysed up agayne frome the dust, and shalbe placed with him in that endles joye,

och do vllmhuidh tuſa a Athair na tro caire do nmhuintir do togh tú féin ſul do cruthuigheadh an domhan. Agas tuigmaoid, agas adbhamaoid gurab od throcaire tſaoirſe, fuaramar na tiodhluicthe mora neamhchuimſeachaſa ar ſon hén Mhic ghrádhaidh Ioſa Crioſd. Vime ſin atámaoid and ſo do choimhthionolſa, lé broſnughadh do Sbioraide naomhthaſa, agtabhairt buidheachais, agas mholaidh, agas ghloire, agas onora duitſe anois, agas tre bhioth ſior.

¶ BIODH AMHLVIDH

¶ Na dhiaidh ſo briſeadh an Miniſdir an tarán, agas tugadh don pobal é, agas roindhidſean eatarra é, do reir aithne Crioſd ar ſlannighthoir, agas tabhradh an cupa dhoibh mar an gcedna, agas is inleghtha don Mhiniſtir cuid éigin don Sgriobhtuir bheanas ris anadhbharſin, ag foillſiughadh bháis Chriosd, do chongbhail anamand agcuimhne Chriosd, mar do bhadar na cédfádha adtimcheall na Sacramuinte, na dhiaidh ſin abradh an Miniſtir mar ſo ſiós.

ATHAIR is mó trocaire ataMaoid ag tabhairt buidheachais agas

which thow, O Father of mercye, hast prepared for thyne elect, before the foundation of the world was layde. And these moste inestimable benefites, we acknowlege and confesse to have receaved of thy free mercie and grace, by thy onely beloved Sonne Jesus Christ: for the which therefore, we thy Congregation, moved by thy Holy Sprite, render thee all thankes, prayse, and glorie, for ever and ever.

This done, the Minister breaketh the breade, and delyvereth it to the people, who distribute and divide the same amongst theim selves, accordinge to our Saviour Christes commandement, and in likewise geveth the cuppe. Duringe the which tyme, some place of the Scriptures is read, which doth lyvely set forth the death of Christ, to the intente that our eyes and senses may not onely be occupied in these outwarde signes of bread and wyne, which are called the visible woorde; but that our hartes and myndes also may be fully fixed in the contemplation of the Lordes death, which is by this holy Sacrament representede. And after the action is done, he geveth thanckes, saying:

MOSTE mercifull Father, we render to thee all prayse, thankes,

agas ghloire dhuit, ar ſon gur dheonaigh tú dhuinn an mhéidſin do thiodluicthibh, agas do tſaidhbhreas, ar ngabhail agcumand, agas agcuideachadh do Mhic ghrádhaidh Ioſa Crioſd ar Dtighearna, neoch tug tuſa dſulang bháis tar ar gceand, agas tug tú dhuinn ſós mar oileamhain, agas mar bheathaidh inmholta, do chum na beathadh ſuthaine, agas atamaoid aga ghuidhe ort anois a Athair neamhdha gan aleigean duinn tuitim indearmad na dtioghluiceadh maithſe tugais duinn acht andaingniughadh, agas ambualadh agcló nar gcroidheadhaibh, i ondas go bſedſam gach enla ſás ni ſa mó, agas ni ſa mhó, agcreideamh firindidh, ag ſior ghluaſacht an deagh oibrighthibh, agas in gach én ghné mhaith dibh ſin, agas go ma móide a Thighearna dhaingneochas tú ſind is na laithibh cuntabhartachſa, buaidhreadh an aibhirſeoir oraind, as go bſedam ſeaſamh cródha buan do dhenamh agadmhail hanmaſa, do mhed-

and glorie, for that thou hast vouchsafed to graunt unto us miserable sinners so excellent a gifte and threasor, as to receave us into the felowship and company of thy deare Sonne Jesus Christ our Lorde; whome thou deliveredst to death for us, and haste given hym unto us as a necessarie foode and norishment unto everlastynge life.

And now we beseche thee also, O heavenly Father, to graunt us this request; that thou never suffer us to become so unkinde as to forget so worthy benefittes; but rather imprint and fasten them sure in our hartes, that we may growe and increase dayly more and more in true faithe, which continually ys excersised in all maner of goode workes; and so moche the rather, O Lord, confirme us in these perilous daies and rages of Satan, that we may constantly stande and continewe in the confession of the same

ughadh do ghloire mar atá tú ad Dhiá os ciond gach vile neithe beandaighthe anois, agas tré bhioth fior.

¶ BIODH AMHLVIDH.

¶ Na dhiaidh fo abradh an Miniftir, agas an pobal an treas falm ar ched, no Salm éigin eile agcantaireacht ag tabhairt bhuidheachais do Dhiá mar is bés, agas beandaighthear an pobal, agas leighthear fubhal doibh on mbord naomhtha fin.

FOIRM NA ORDVGHADH

an pfóaidh and fo fios

¶ Deanadh ar tús gairm do thabhairt trí lá tfaoire indiaidh acheilé don pobal, go bfuil contract no gealladh pófaidh eidir . N. agas . N. agas ma ta duine aga bfuil adhbhar cneafda nó ladhamhail, chuireas bacadh no toirmeafg and fin, agas nochtas nach eidir léo maille ré ladh an Pófadh do dhenamh, indifeadh anois é, an la deigheanach dona trí laithibh abradh an Miniftir mar fo fiós.

¶ TEAG-

to the advancement of thy glorye, which art God over all things blessed for ever. So be it.

The action thus, the people singe the 103 Psalm, 'My soule, give laude,' &c., or some other of thancks givynge : which ended, one of the blessings before mencionede is recitede, and so they ryse from the Table and departe.

The Forme of Mariage.

After the banes or contracte hathe byn publisshed thre severall dayes in the Congregation, (to the intent that if any person have intereste or title to either of the parties, they may have sufficient tyme to make theyr chalenge,) the parties assemble at the begynning of the sermon, and the Minister, at tyme convenient, saythe as followeth :

¶ TEAGASG DO
chum an póſaidh.

Abhraithreacha inmhuine atamaoid and ſo ar gcruindiughadh agceand acheile abſiadhnuiſe Dé, agas a choimhthionoil, do cheangal, agas dfuaidheal an ſhirſe, agas na mná re cheile, aninmhe onoraigh an poſaidh an ní do tindſgnadh ar tús, agas do ho noruigheadh lé Diá féin aparrthus, an vair do bhi an duine aſdaid neamh lochtaigh. Oír anuair do rinde Diá neamh, agas talamh, agas gach ní da bfuil inta ſin, agas fós do chruthaigh, agas do dhealb an duine do réir aſhiodhrach féin, agas achoſamhlachta, an tí da dtug ſé riaghail, agas Tighearntus os ciond gach ainmhidhe ar talmhuin, os ciond eiſg na ſairrge, agas enlaithe anaeir, adubhairt ſé and ſin, nar mhaith duine do bheith beó na vath adh nó na enar, denmaoid ar ſé antí chuidigheas leis do réir a choſamh-

OF MARIAGE.

The Exhortation.

DEARLIE beloved Bretherne, we are here gathered together in the sight of God, and in the face of his Congregation, to knytt and joyne these parties together in the honorable estate of Matrimony, which was instituted and auctorised by God hym selff in Paradise, man beyng then in the state of innocencie. For what tyme God made heaven and earth, and all that is in theym, and had created and fasshoned man also after his owne similitude and likenes, unto whome he gave rule and lordship over all the beastes of the earth, fisshes of the sea, and fowles of the ayre; he said, It is not good that man lyve alone; let us make hym an helper like unto hym selff.

lachta féin, agas do chuir Diá codladh trom ar an duine, & do ghabh aſna da afnuibh as a thaobh, agas do rinde Ebha de ſin, da chur agceill duinn gurab én chorp, agas enſheoil, agas én fhuil fear, agas bean, agas do chur agceill duinn fós an coimhcheangal diamhair atá eidir Chrioſd, & a Eagluis, agas arnadhbhurſin ſgaraidh duine rena Athair, agas rena mhathair, agas leanaidh fé rena mhnaoi, do dhenamh chumaind, agas chuidighe ria, agas dlighidh fé grádh do thabhairt di mar tug Crioſd grádh da Eagluis .i. achoimhthional, agas a pobal beandaighthe. Oír tug ſé a anam da gciond, & mar an gcedna atá dfiachaibh ar an mnaoi toil afir do dhenamh, agas bhe ith vmhal dó, ag denamh atſeirbhiſe in gach vile ní onorach Diadha. Oír atá ſi ſa ſmacht, agas fa riaghail afir an fad mhairſeas ſiad ré cheile na mbeath aidh, agas atá an mhéidſin do neart, & do bhridh fa Pófadh naomhthaſa, nach agan bſear féin atá cumas a chuirp odo nithear

And God brought a faste sleape uppon hym, and toke one of his ribbes and shaped Eva therof; doying us therby to understand, that man and wife are one body, one flesshe, and one blood. Signifyinge also unto us the mysticall union that is betwixt Christe and his Churche; for the which cawse man leaveth his father and mother and taketh hym to his wife, to kepe company with her; the which also he ought to love, even as owr Saviour loveth his Churche, that is to say, his electe and faithfull congregation, for the which he gave his liffe.

And semblably also, it is the wives dewtie to studie to please and obey her howsband, servyng hym in all thynges that be godly and honeste; for she is in subjection, and under the governance of her howsband, so long as they contynew bothe alyve. And this holie mariage, beyng a thynge most honorable, is of suche vertue and force, that therby the howsband hathe no more right or power over his own bodie,

nithear an Pósadh, acht ag an mnaoi, agas mar an gcedna ní hagan mnaoi atá cumas a cuirp féin ach agan bfear ódo cheangail Diá íad fa chumandfa abfochair acheile, do chum gheineamhna agcloinde da dtógbhail, agas da naltrum an eagla Dhé, do mhédughadh Rioghachta Crioſd. Aranadh bhurſin gidhbe hiad cheanglus Diá mar ſo ré chéile, ni heidir andealughadh nó afgarthain ré chéile, acht mur thograidis do toil achéile, ſeal tamaill, dul ó chéile do dhenamh vrrnuidhe, agas throiſge, agas do dhenamh bharr dithill anoirchill na haimſire meadhonuighe. Agas gan ambeatha do chaitheamh fada abſegmhuis achéile, ar eagla ceachtar dhiobh, do dhul alíon no agcuntabhairt anaibhirſeoir do bhridh neamhghloine. Agas ar anadhbhurſin do tſeachna thruaillidh an chuirp nó adhaltrais, atá dfiachaibh ar gach einfhear, abhean féin do bheith aige, agas ar gach én mhnaoi afear féin, do bheith aice. Iondas go bfuil

but the wyffe; and likewyse the wyfe hathe no power over her own body, but the howsband; forasmoche as God hathe so knytt theym together in this mutuall societie to the procreation of children, that they should bryng theym up in the feare of the Lorde, and to the increase of Christes kyngdome.

Wherfore, they that be thus couppled together by God, can not be severed or put a parte, oneles it be for a season, with th'assent of bothe parties, to th'end to gyve theym selves the more fervently to fastyng and prayer; gyvyng diligent hede, in the meane tyme, that their longe beyng aparte be not a snare to bryng them into the daunger of Satan through incontinencie. And therfore to avoyde fornication, every man oughte to have his owne wyffe, and every woman her owne howsband: so that

dfiachaibh ar gach einfhear, agas ar gach én mhnaoi, ag nach bfuil tiodhlucadh geanmnuidheachta ó Dhiá, a aontughadh Póſadh do dhenamh, ar aithne Dhé vile chumhachtaigh. Iondas go mbiadh Teampul Dé, & soithe ach an Sbioraid naomh glan. Oír oſiad ſin ar gcuirpne arna gcoimhed glan neamhthruaillidhe. Oír atáid ar gcuirpne anois na mballaibh do Chorp Ioſa Crioſd, agas nach gránda fuathmhur, na boillſin, do thruailleadh nó do tſalchadh? ó tſiurtuidheacht nó ó adhaltrandas, nó ó dhroch ghniomhar thuibh oile? Ar anadhbharſin, atá dfiachaibh ar gach éinneach, a tſoitheach do choimhéd glan naomhtha. Oír gidhbe ar bith thruailleas, no tſalchuis Teampul Dé ſgrioſaidh, agas millidh Diá é.

¶ Na dhiaidhſin labhradh an Miniſtir mar ſo ris na daoinibh poſdarand.

¶ A Taimſe

so many as can not lyve chaste, are bownde by the commandement of God to mary, that therby the holye temple of God, which is our bodies, may be kept pure and undefiled. For synce owr bodies are now become the very members of Jesus Christe, howe horrible and detestable a thyng is it to make theym the members of an harlot! Every one ought therfore to kepe his vessel in all purenes and holines; for whosoever polluteth and defileth the temple of God, hym will God destroye.

Here the Minister speakethe to the parties that shalbe mariede, in this wise:

DON POSADH.

A Taimſe aga iarraidh ortſa a .N. & agcur a eire, agas a chúruim ortſa a. N. mar ſhreigoras ſibh lá an bhreith-theamhnuis, anuair fhoillſeochar di-amhair chroidhe gach énduine, matá afhios ag ceachtar agaibh féin, adh-bhar toirmiſge nó moille do bheith eadruibh, nach bſetar go ladhamhail bhur gceangal ré chéile a Póſadh, ſibh da admhail ſin anois abſiadhnuiſe an choimhthionoilſe. Oír is beite dhibh adheirbhſhios agaibh, nach bfuil da mhéd chuirfithear abſochair achéile do tſlighidh ar bith eile, acht mar do ordaigh briathra Dé bhur gceangal ré chéile, nach bfuiltí ceangailte abſiadh nuiſe Dé, agas nach ladhamhail an Póſadh.

¶ Muna faghthar locht nó toirmeaſg bhacas an pó-ſadh do dhenamh, abradh an Miniſtir mar ſo ſiós.

A Taimſe aga bhur ngabhailſe dſi adhnuiſe, an mhéid atá ſibh do lathair and ſo, nach gcluinim toirme-

I REQUIRE and charge you, as you will answer at the daye of judgement, when the secretes of all hartes shalbe disclosed, that if either of you do knowe any impediment whie ye may not be lawfully joyned together in matrimony, that ye confesse it; for be ye well assured, that so many as be coupled otherwise then Godes Woorde dothe allowe, are not joyned together by God; neyther is theyr matrimony lawfull.

If no impediment be knowen, then the Minister sayeth:

I TAKE you to wittenes that be here present, besechyng you all to have good remembraunce hereof; and moreover, if there be any of you which knoweth

aſg aca ſúd ar póſadh do dhenamh, & guidhim ſibhſe ſa ſin do chuimhniughadh go maith, agas matá agaibhſe ſéin enneach aga bſuil aſhios, ceachtar dhiobh ſúd, do bheith ceangailte ré duine eile, nó bacadh ar bith nach bſétar go ladhamhail an Póſadh ſo do dhenamh ſoillſigheadh anois é.

¶ Muna raibhe adhbhur bacaidh and leanadh an Miniſtir an tadhbhar mar ſo ſiós ag radha na mbriatharſa.

O NACH bſuil enduine aglabhairt anadhaidh anadhbhurſe, gabhſa ort do laimh a .N. agas geall and ſo abſiadhnuiſe Dé, & achoimhthionoil naomhtha, gur gabh tú, & go bſu il tú toileach argabhail .N. atá and ſo do lathair in a mnaoi Póſda ladh amhail, agas go bſuil tu ag gealladh acoimhéd, agas acumhdach, agas agradhughadh in gach én ni, do reir mar dhligheas ſear póſda do dhenamh da mhnaoi

that either of these parties be contracted to any other, or knoweth any other lawfull impediment, let theym nowe make declaration therof.

If no cawse be alleaged, the Minister procedith, sayinge:

FORASMUCHE as no man speaketh agaynste this thynge, you, N., shall proteste here before God and his holy congregation, that you have takyn, and are now contented to have N., here present, for your lawfull wyfe and spowse; promisyng to kepe her, to love and intreate her in all thynges accordyng to the dewtie of a faythfull howsband,

mhnaoi Póſda, ag treigean, & ag diultadh gadh vile mhná eile ar fad abeathadhſe, agas do ghearrughadh na mbriathar, do bheatha do chaitheamh maille riá, a ngloine, agas aniondracus póſda, agas in gach én ponc do réir thoile Dé, agas a Tſoiſgeil naomhtha.

¶ Freagrá anfhir and ſo.

Is mur ſin féin ghabhaimſe í, agas ataim aga gabhail and ſo, abfiadhnuiſe Dé, agas achoimhthionoil .i. na Heagluise naomhthaſo.

¶ Labhradh an Miniſtir mar ſo ſiós ris an mnaoi Poſdar and

ATA tuſa a .N. agadmhail abfiadhnuiſe Dé, agas na Heagluiſe naomhtha and ſo, gur ghabh tú, agas go bſuil tu anois agabhail .N. andſo do lathair, iná fhear Póſda dhuid féin, ag gealladh vmhlachta, agas fhreagra dhó, ag diultadh & ag treigean gach éinfhir oile, ar fad abheathadhſan, &

forsakyng all other durynge her lyfe; and briefelie, to lyve in a holy conversation with her, kepynge faythe and trewthe in all poyntes, according as the Worde of God and his holie Gospell dothe commaunde.

The Answere.

EVEN so I take her before God, and in presence of this his Congregation.

The Minister to the Spowse also sayethe:

YOU, N., shall proteste here before the face of God, in the presence of this holy congregation, that ye have takyn, and are now contented to have, N., here present, for your lawfull howsband; promisynge to hym subjection and obedience, forsakyng all other duryng hys lyfe;

ſa dheoidh do bheatha do chaitheamh maille ris, angloine, ag dhenamh firinde dhó ingach vile ponc, mar iar ras Soiſgel Dé do dhenamh.

¶ Freagra na mna and ſo ſiós.

Is mur ſin ſéin ghabhaimſe é, agas ataim aga ghabhail and ſo abfiadhnuiſe Dé, agas an choimhthionoilſe atá do lathair ag ceand a chéile.

¶ Na dhiaidh ſin abradh an Miniſtir mur ſo ſiós.

TVgaidh dá bhur naire an Soiſgel. Iondas go dtuigſeadh ſibh, ciondas do báil ler Dtighearna Ioſa Crioſd, an ceangal onorach naomhtha ſa do choimhéd, agas créd é daingne an tſnadhmaſa, nach bſetar ar enchor a ſhoſgladh no a ſgaoileadh, amhail teagaiſgthear dhúinn ſa .9. mhadh Caibidil dég do Tſoiſgel Matha mar ſo.

¶ Tangadar

and fynallie, to lyve in a holy conversation with hym, kepinge faithe and truethe in all poyntes, as Godes Worde doth prescribe.

The Answere.

EVEN so I take hym before God, and in the presence of this his congregation.

[The Minister then sayeth :]

GIVE diligent care to the [words of the] Gospell, that ye may understande how our Lorde wolde have this holy contracte kept and observed ; and how sure and faste a knott it is, which may in no wyse be lowsed, accordyng as we be taughte in the 19. chapter of S. Mathewes Gospell :—

DON POSADH.

TAngadar na Pairifidh do chum Chriofd, da fhiondachtain, & dfi ós a intinde, & do fhiarfuidheadar nar ní ladhamhail do dhuine, abhean do chur vadha fa gach én adhbhar fuarra ch? do fhreagair fé íad, & adubhairt, ané nar leghabhair an tí do rinde duine ó thofach, fear & bean dorinde íad, & ad ubhairt fanadhbhurfin, fgaraidh duine rena Athair, & rena Mhathair, & leanaidh rena Mhnaoi Pófda. Agus bhudh én fhéoil íad an días fin, iondas nach días íad o fin amach, acht én fhéoil, ar anadhbhurfin na fgaradh duine ó ché ile, an ní do cheangail Día abochair a chéile.

MAtá go gcreideand fibh gan am haras, na briathrafa do labhair Criofd ar Dtighearna, mar do chulabh air ambeth ga naithris ifin Tfoifgel, is beite dhaoibh adheirbhfhios agaibh, gur cheangail Día abfarradh achéile fibhfe, afdaid nó aninmhe naomhtha an Pófaidh. Vime fin denaidhfe bhur

'The Pharisies came unto Christe to tempte hym and to grope his mynde, sayinge, Is it lawfull for a man to put away his wife for every lighte cawse? He answered, sayinge, Have ye not read, that He which created man at the begynnynge, made theym male and female? sayeng, For this thyng shall man leave father and mother, and cleave unto his wife, and they twayne shalbe one flesshe; so that they are no more two, but are one flesshe. Lett no man therfore put asonder that which God hathe cowpled together.'

If ye beleve assuredlie these woordes which owr Lorde and Saviour did speake, (accordyng as ye have hard them now rehearsed owte of the holy Gospell,) then may you be certayne, that God hathe evyn so knytt you together in this holy state of wedlocke. Wherfore applie your selves to lyve a chaste and

nditheall, ſa bhur nibeathaidh do chai theamh, go glan aontadhach abſochair achéile, an grádh Diadha, a ſíth Chriſtoſdaidhe, an deagheiſimlair, aſaor chungbhail tſnadhma an chaibhneaſa gan bhriſeadh, agas a coimhéd fhirinde gach aóin agaibh daroile, mar theaguiſgeas briathra Dé dhaoibh.

¶ Nadhiaidh ſin ſuraileadh an miniſtir ar Dhiá iad ag radha ma mbriathar ſo ſiós, nó agcoſmhulacht eile.

Diá an Tighearna da bhur mbeandachadh, agas dá bhur naomhadh. Diá an Tighearna do dhórtadh tſaibhris aghras oraibh, do dhenamh a thoile, agas do chaitheamh bhur naimſire abſochair achéile, i ngrádh naomhtha godeireadh bhur mbeaahadh.

¶ BIODH AMHLVIDH

¶ And ſin abarthar an. 128. pſalm darabainm is beandaidhe an mhuintear ar a mbi eagla an Tighearna, nó a choſmulas eile do chantaireacht.

¶ FIOS-

holie lyſe together, in godlie love, in Christian peace, and good example; ever holdinge faste the band of charitie withowte any breache, kepinge faithe and trueth th'one to the other, even as Godes Woorde dothe appoynte.

Then the Minister commendeth theym to God, in this or suche like sorte:

THE Lorde sanctifie and blesse you; the Lorde powre the riches of his grace uppon you, that ye may please hym, and lyve together in holy love to youre lyves end. So be it.

Then is songe the 128 Psalme, 'Blessed are they that feare the Lorde,' &c., or some other, appertaynyng to the same purpose.

¶ FIOSRVGHADH AGAS comhfhurtacht na ndaoine dtind and fo fiós.

OIR is ní ro imchubhaidh fiofrughadh na ndaoine eaſlána, gidheadh is ro dhoilidh gach én riaghail bheanas ris do fgriobhadh. Vime ſin le igmaoid do chum réfuin, & do chum thuigſe an Mhiniſtir Dhiadhá dheiſg ridigh, teagaſg do thabhairt do neaſlan, ag nochtadh dhó trocaire, & gráfa agas gealladh firindeach Crioſd, mas duine anteaſlan arambí eagla dhioghaltais Dé ar ſon apeacadh. Agas mar an gcedna, bagar do dhenamh ar aneaſlan do dhioghaltas Dé, mas duine é, nach mothuidheand apeacuigh, agas nach ſaoileand, agas nach dtuigeand é féin, do bheith ciontach, mar dó ní an liaigh tuigſeach do bheir leigheas do réir na heaſlainte bhíos aranothar dhó, agas dá rabh vireaſbhuidh riachtanais aleas ar aneaſlan cungnamh leis

The Visitation of the Sicke.

Becawse the Visitation of the Sicke is a thyng verie necessarie, and yet notwithstandyng, it is hard to prescribe all rules appertaynyng therunto, wee refer it to the discretion of the godlie and prudent Minister; who, accordinge as he seethe the pacient affected, either may lift hym up with the swete promesses of Godes mercy through Christe, if he perceive hym moche afrayde of Godes thretenynges; or contrarie wise, if he be not towched with the felinge of his synnes, may beate hym downe with Godes justice. Evermore like a skilfull phisition, framying his medicine according as the disease requireth; and if he perceyve hym to wante any necessaries,

ar feadh anearta no a chumhachta, & a thabhairt ar chach adhenamh mar an gcedna. Iondas nach biadh vireafbhuidh air. Agas dlighidh an teaſflán fios do chur ar an Miniſtir gach vair dá rigfe fé do leas é, neoch do ní guidhe ar ſgáth aneafflain and ſin, agas ameaſg an choimhthionoil, agas dá rabh afheidhm air denamh féin, guidhe mar an gcedna.

¶ VRRNVIDHTHE IONradha ag fiofrughadh na neafflán.

O A Dhé mhaith, a Thighearna, agas a Athair, achruthuighthoir, agas afhir choimhede gach én neithe, a thobar gach vile mhaitheaſa, & mhor chaibhnis, mar do bheir tú ſlainte dona corpaibh daónna, & mar do bheir tú gach deagh thiodhlucadh eile léd ghráſaibh, dona huile dhaoinibh, as go madh ſeirrde do thuigſedis do bhuan tiodhluicthe, agas do thrén toirbhertus ſin, indóchas gurab móide, & gurab vllmhuide,

he not onelie releveth hym accordyng to his abilitie, but also prouideth by others that he may be furnissed sufficiently. Moreover, the partie that is visited, may, at all tymes, for his comforte, sende for the Minister; who dothe not onelie make prayers for hym there presentlie; but also, if it so requyre, commendeth hym in the publique prayers to the Congregation.

A Prayer to be said in Visiting the Sicke.

O our good God, Lord and Father, the Creator and conserver of all things, the fountaine of all goodnes and benignitie, like as (among other thine infinite benefites which thou of thy great goodnes and grace doest distribute ordinarly unto all men) thou givest them health of bodie, to the end that they shulde the better knowe thy great liberalitie, so that they might be the more ready to serve and glorifie

vllmhuide, do dhendhaois ſeirbhis du itſe, agas do bherdaois gloir, & gnáth mholadh do taínm Diadha. Mar ſin don taobheile, an tan do nimaoid dro ch imchar oraind ſéin, acur ſheirge ar do chumhachtaibhſe, is gnath leat ar dteagaſg, agas ar ngairm chugad, le hil ghneithibh ſmachtaidhe, lé leagand tú go lár ar gcuirp chombrúite, agas ar bſeoil tſobhriſde, agas go ſpeiſialta lé trom pladhaibh tindis, & gallradh, agas eafflainteadh, ghnathuidheas tú do chur oraind, dar ndúſgadh, & dar mbroſnughadh on tromdhachre agas on dearmad atá iondaind vile, agas ag tabhairt tſéla ar ndroch bheatha dhúinn, leis na heafflaintibhſin, agas leis na hanıhgharaibh, a & go ſpeiſialta antan bhagras tú an bás ſéin. Oír atáid na heafflainte ſin, & na teachtairidhe an bháis, lán do dhochar, & do dhoilgheas don ſhéoil, acht gé leigheas lán fhallán ſad, do Sbioradaibh na ndaoine toghtha. Oír is léo ſin bhroſnuidheas tú ſind, dimpodh chugad dó chum ar

thee with the same: So contrariwise, when we have il behaved ourselves in offending thy Majestie, thou hast accustomed to admonish us, and cail us unto thee by divers and sundry chastisements, through the which it hath pleased thy goodnes to subdue and tame our fraile flesh: but especially by the grievous plagues of sicknes and diseases, using the same as a meane to awake and stirre up the great dulnes and negligence that is in us all, and advertising us of our evil life by such infirmities and dangers, especially when as they threaten the very death; which (as assured messingers of the same) are all to the flesh ful of extreme anguish and torments, although they be, notwithstanding, to the spirit of the elect as medicines bothe good and wholesome; for by them thou doest move us to returne unto thee for our

ſlanuighe, & dod teadarghuidhſe inar ndóghruind, & mar ndócomhal, dſa ghail do chuidighſe a Athair ghrádhaigh. Agas dá bhridhſin atamaoid gud ghératachſa. A Dhé ghrádhaidh, go ma toil léd mhaitheas neamhmeaſarrdha truaighe dodghabhail, agas trocaire do dhenamh, ar do chréatuir bocht ſéin, neoch do cheangail tuſa ris leabaidhſe, lé tindeas trom doſhulaing, agas atá ſa eire antróm doghruindeach lé cudrum do laimheſe, a Thighearna na dena cuntus no comhaireamh ris, do thabhairt luadhuidheachta dhó, do réir aghniomharrtha. Acht do réir do throcaire, agas do ghras neimh meaſarrdha, maith a vile chionta dho. Oír is ar a tſon ſin do ſmachtaigh tú go ſeímh é, agas ſéch ar vmhlacht do Mhic inmhuín Ioſa Crioſd duid .i. aniodhbuirt bhudh toil leatſa do ghabhail chugad, mar lán éraic vile aingidheachta na ndaoine ler bhail eiſean do ghabhail, mar a bfirentacht, agas mar anaomhadh, agas mar anaon ſlanuighthoir.

salvation, and to cal upon thee in our afflictions, to have thine helpe, which art our deare and loving Father.

In consideration whereof, we most earnestly praye unto thee our good God, that it wolde please thine infinite goodnes to have pitie on this thy poore creature, whome thou hast, as it were, bound and tyed to the bed by most grievous sickenes, and brought to great extremitie by the heavines of thine hand.

O Lord ! enter not into a compt with him, to render the rewarde due unto his workes ; but throw thine infinite mercy remitte all his faultes, for the which, thou hast chastised him so gently, and beholde rather the obedience which thy deare Sonne Jesus Christ our Lorde hath rendred unto thee ; to wit, the sacrifice which it pleased thee to accept as a full recompense for all the iniquities of them that receive him for their justice and sanctification, yea, for their onelie Saviour.

thoir. Goma toil leat a Dhé, aigneadh agas ard thoil fhirindeach do thabhairt doneafflan, do thuigfin, & do ghabhail Chriofd chuige mar tflanuighthoir, indóchas tú féin da ghabhail ad ghrafaibh, mínigh fós, agas maothaidh, na dochair atá air, mar atá eagla a peacuigh, agas gráin ghránda an bháis, ata ag luidhe ar achoinfias anbfand aimhneartmhur, agas na fulaingfe a Thighearna, indfuidhe imarcacha an aibhirféoir do bheith anuachtar air, nó an dóchas daingean deagh tflanaighthe, do bheir tú dod chloind charrthanaigh do bhreith vaidhe. Agas anmhéid atamaoid vile don fdaid, & doninmhe chedna, ag feitheamh ar chofamh lacht an chathafa anuair bhus toil leat fa ar ngairm chuige. Atamaoid go lán vmhal gud ghuidhe, maille ris an gcre atuir mbochtfa, neoch ata tú anois do fmachtughadh, gan tu dhimirr do bhu irb bhreitheamhnuis air nó na adhaidh. Acht go madh toil leat do throcaire dfoillfeachadh air, ar grádh do

Let it please thee, O God! to give him a true zeale and affection to receive and acknowledge him for his onlie Redeemer; to the end also that thou mayest receive this sicke person to thy mercie, qualifying al the troubles which his sinnes, the horror of death and dreadful feare of the same, may bring to his weake conscience. Neither suffer thou, O Lord, the assautes of the mightie adversarie to prevaile, or to take from him the comfortable hope of salvation, which thou givest to thy dearely beloved children.

And forasmuche as we are all subject to the like state and condition, and to be visited with like battel when it shal please thee to call us unto the same; we beseech thee most humbly, O Lord, with this thy poore creature whome thou now presently chastisest, that thou wilt not extend thy rigorous judgment against him, but that thou wouldest vouchsafe to shewe him thy mercie, for the love of

COMHFHVRTACHT

Mhic charrthanaigh Iofa Criofd ar Dtighearna, neach do fhulaing bhás fiornair fuathmhur na croiche, & do imchuir da dheóin féin, cionta aneaſflain thruaighfe ar amhuin, do chum thufa dha athniughadh, mar gach aón dar cheandaigh feifean lena fhuil luachmhoir, agas dar ghabh fé chuige agcumaoineachadh a chuirp féin, dfaghail chuidighe don tfólas tfuthain agcomand Haingeal naomhthafa. Nadhiaidhfin, a Thighearna, vllmhuidh agas gluais a chroidhe led ghrafaibh. Iondas go ngebhadh fé an fmachtughadh aithreamhailfe do chuiris air lé foidhidin, agas lé fir fhulang Díadha, agas é da imchur fin maille ré humhla, & ré deighghean, agá ifliughadh, agas aga profdail féin lé croidhe, agas lé hintind dod thoil bheandaighthefe, agas dod thrén trocaire, mar atá tú anois aga fhios ar an gcorfa, do chum mhaitheafa do dhenamh dhó, agas do chum atflanaighthe. Goma toil leat a Thighearna, cuideachadh leis ina vile

thy deare Sonne, Jesus Christ our Lord: who, having suffered the moste shameful and extreame death of the crosse, bare willingly the faute of this poore patient, to the end that thou mightest acknowledge him as one redeemed with his precious blood, and received into the communion of his body, to be participant of eternal felicitie in the companie of thy blessed Angels. Wherefore, O Lord, dispose and move his heart to receave by thy grace, with all mekenes, this gentle and fatherlie correction which thou hast layed upon him; that he may indure it paciently, and with willing obedience, submitting himself with heart and minde to thy blessed wil and favourable mercie, wherein thou now visitest him after this sorte for his profit and salvation. It may please thy goodnes, O Lord! to assist him

vile thindeas, agas ghér ghuafacht, & gé nach bfuil ateangaidh nó a ghuth aibeil anois, do dhenamh na hoifige do fhoillfeochadh do ghlóirfe, goma toil leatfa ar a tfon fin, achroidhe do bhrofnughadh anairde, ag righe riotfa amhain, itá atén tobar gach vile mhaitheafa, agas frémhaidh, agas fuidhidh go daingean na chroidhe, an ge alladh gradhach, do rinde tú dhúinn an Iofa Criofd do Mhac ar Slanuighthoir, as go nanfa fé go daingean dearbhtha dóghluaifte, anadhaidh gach vile amais, agas iondfuidhe, agas bhuaidhridh, is eidir lé namhaid ar nanma dimirt oraind, do bhuaidhreadh ar gcoinfiafa. Agas ar bfaicin duitfe gurab í do thoil, an bheatha tfuthain do chomhroind rinde, lé bás do Mhic ionmhuin Iofa, agas glanadh, agas nidhe ar peacadh, lé dortadh afholafan, agas firentacht, agas beatha tfuthain do thabhairt dúinn lena eifeirghe, go má toil leat an leigheas naomhtha núa fhallanfa do bháis, agas

in all his anguishes and troubles: and although the tongue and voice be not able to execute their office in this behalf to set foorthe thy glorie, that yet at least thou wilt stirre up his heart to aspire unto thee onely, which art the onelie fountaine of goodnes; and that thou fast roote and settle in his heart the swete promises which thou hast made unto us, in Christ Jesus, thy Sonne our Saviour, to the intent he may remaine constant against all the assautes and tumultes which the enemie of our salvation may raise up to trouble his conscience.

And seing it hath pleased thee, that, by the death of thy deare Sonne, life eternal shuld be communicated unto us, and by the shedding of his blood the washing of our sinnes shulde be declared, and that by his Resurrection also, both justice and immortalitie shulde be given us; it may please thee to applie this holie and holesome medicine

teifeirghe do chumailt ris an truagh eafflanfa, atá ingábhadh ghuafachtach, agas a chrith, agas a eagla, do chur dhe, agas meanma, agas meifneach do tabhairt dó ina dhoghraing, agas ina dhocomhal, agas mar atá gach én ní a Athair neamhdha follas duitfe, agas gurab aithnidh dhuid féin gach én ní, arabfuil afheidhm nó afhurtacht do fhreafdal dó, do réir do dheagh thoile Diadha féin. Goma toil leatfa a Thighearna, achoimhlionadh, agas a chomh fhurtacht léd ghafaibh, mar is fearr do cifidhear dod chumhachtaibh Diadha féin. Gabh chugad a Thighearna ad dhidean é. Oír is chugadfa amhain atá athriall, agas atflighe, agas daingnidh é, a taitheantuibh, agas ad ghealladh, agas maith dhó a peacuidh dhi amhra, agas fhollafa, ler bhrofnaidh fé tfeargfa, agas do bhorb bhreitheamh nus, go dur drochmhein na adhaidh féin, & gé dhó thuilleamar vile bás, & damnadh do réir chóra no cheirt bhre itheamhnuis, deonuigh dhó an bheatha

to this thy poore creature in such extremitie, taking from him all trembling and dreadful feare, and to give him a stoute courage in the middes of all his present adversiteis.

And forasmuche as all things, O heavenly Father, be knowen unto thee, and thou canst, according to thy good pleasure, minister unto him all suche things as shal be necessarie and expedient; let it please thee, O Lord, so to satisfie him by thy grace, as may seme most mete unto thy Divine Majestie.

Receive him, Lord, into thy protection, for he hath his recourse and accesse to thee alone; and make him constant and firme in thy commandements and promises: and also pardon all his sinnes, both secret and those which are manifest; by the which he hath moste grievously provoked thy wrath and severe judgements against him; so as in place of death (the which both he and all we have justly merited),

tha bheandaighthe, ar abſuilmaoid ſéin ſós ag feitheamh, do bhridh do throcaireſe, agas do ghrás. Acht che ana a Athair neamhdha, mas í do dhe agh thoileſe, édo mharthuin ní is fía ſa ſaoghalſa, médaigh do ghráſa ſéin and as go ndena ſé ſeirbhis dod ghloirſe, & go ndena ſé barr dithill, agas freaſdail, ara bheith agcoſamhlacht vmhla dod Mhacſa Dioſa Crioſd, agas é dhá threigean ſéin mar ſin, agas leanmhuin don Ioſaſin amhain, neoch atá ag tabhairt eiſimlara comhfhurtachta, agas dóchais dó, ina vile peacthuibh, iondas go bſuighe ſé maitheamh a vile pe acadh, agas locht, do réir mar rug ſé leis ſuas ar neam̃, an gadoidhe do céſadh na ſhochair ſa chrand, do bhridh adhó cháis as. Acht mata anaimſear ar dteacht ina toil leatſa adhul vainde chugad ſéin, tabhair a Thighearna toradh agas bridh do ghrás do mhothughadh na chroidhe, agas na choinſias, iondas go bfuighe ſé ſaſdáil nua, agas ſechain do chúraim aithreamhailſe na thimcheall ó thoſach go deireadh abhea-

thou wilt graunt unto him that blessed life, which we also attend and loke for by thy grace and mercie.

Nevertheles, O heavenly Father, if thy good pleasure be that he shal yet live longer in this worlde, it may then please thee to augment in him thy graces, so as the same may serve unto thy glorie: yea, Lord, to the intent he may conforme himself the more diligently, and with more carefulnes, to the example of thy Sonne Christ Jesus; and that in renouncing him self, he may cleave fully unto him, who, to give consolacion and hope unto all sinners, to obteine remission of all their sinnes and offences, hath caried with him into the heavens the theefe which was crucified with him upon the crosse.

But if the time by thee appoynted be come, that he shall departe from us unto thee, make him to feele in his conscience, O Lord, the frute and strength of thy grace; that thereby he may have a new taste of thy fatherlie care over him from the beginning of his life unto the very end of the same,

thadh, ar grádh do Mhic inmhuin Iofa Crioſd ar Dtighearna, Tabhair gráfa dhó, iondas go madh eidir leis an comhfhurtacht, agas an faibhreas mor fa .i. maitheamh apeacuigh an Iofa Crioſd do ghabhail chuige, maille ré croidhe maith, agas lé lán ndóchas creidim. Oír atá an Tioſa ſin anois aga thaiſbenadh ſéin doneaſſlán amh gharfa, do bhridh an gheallaidh, do foillſigheadh dhó ad bhriathruibhfe, do ghnáthuighfé ma ráon rinde a Teagluis, agas ad choimhthionol naomh thafa, agnáthughadh do Tſacramuinteadh, an ní do ordaigh tufa a Teagluis, do dhaingniughadh chreidmhe gach aóin, ler bhail dóchas neimhchealgach do dhenamh indadfa. Guidh maoid fós tú a Thighearna, goma ſgiath dhaingean dióna dhó, an creideamh firindeach do bheith anuachtaraige, ar indſuidhibh an bháis, agas do thabhairt dó barr aire do bheith aige ar an mbeathaidh tſuthain, iondas ag glacadh na beathadhſin le dóchas dó,

for the love of thy deare Sonne Jesus Christ our Lord.

Give him thy grace, that with a good heart, and full assurance of faith, he may receive to his consolation so great and excellent a treasure : to wit, the remission of his sinnes in Christ Jesus thy Sonne, who now presenteth him to this poore persone in distres, by the vertue of thy promises reveiled unto him by thy worde, which he hath exercised with us in thy Church and congregation, and also in using the Sacraments, which thou therein hast established for confirmation of all their faith that trust in thee unfainedly.

Let true faith, O Lord, be unto him as a most sure buckler, thereby to avoyde the assautes of death, and more boldely walke for the advancement of eternal life ; to the end that he, having a most livelie apprehension thereof,

dó, go madh eidir leis bheith maille riotſa, a dteaghuis neimhe aſubhachas ſióruidhe. Goma toil leat ſós a Athair neamhdha, é do bheith ſad dhidean ſéin, agas ſad dheagh choimhéd, agas gé tá ſé eaſſlan is aithnidh dhuitſe a tſlanughadh, ge tá ſé adtríbloid, agas a ndoghruing, is aithnidh dhuitſe afhóiridhin, agas afhurtacht, gé tá ſé anbſand, is aithnidh dhuitſe aneartughadh, atá ſé agtuigſin atfalchair ſéin, agas aneamhghloine ſéin, & a olc féin, agas a aingidheachta féin. Gidheadh is aitnidh dhuitſe anidhe, agas aghlanadh, até ſé lán do lotaibh, & dáladhaibh, gidheadh is aithnidh dhuitſe ioctſlainte & luibhe, do chur rena chneadhaibh, & rena chrechtaibh, atá crith eagla, & vamhain air Gid headh is aithnidh dhuitſe meanmá, agas meiſneach do thabhairt dó. Agas do chur na mbriathar anaithghiorra, atá ſé mar chaoirighchaillte ar ſeachran, gidheadh is aithnidh dhuitſe aghairm, agas a thabhairt arís do chum

may rejoyce with thee in the heavens eternally.

Let him be under thy protection and governance, O heavenly Father; and although he be sicke, yet thou canst heale him; he is cast downe, but thou canst lift him up; he is sore troubled, but thou canst send redresse; he is weak, thou canst send strength; he acknowledgeth his uncleannes, his spots, his filthines, and iniquities, but thou canst wash him and make him cleane: he is wounded, but thou canst minister most sovereigne salves; he is fearful and trembling, but thou canst give him good courage and boldnes: To be short, he is, as it were utterly lost, and as a strayed shepe; but thou canst cal him home to thee againe.

do thighe. Dá bhridhſin a Thighearna, mar atá an creatuir truaghſa, neoch is doibrighthibh do lámh féin aga tho irbheart féin ſuas go huilidhe ad lamhaibhſe, gurab amhluidhſin is toil leatſa, agabhail ad dhidean trocaireach. Mar an gcedna go ma toil leat, ſinde vile do chreatuire truagha, do dhaingniughadh ad Sbioraid naomhtha, agas do Sbiorad naomhtha do dhaingniughadh indaind, do chum ſind féin do choſnamh, agas do bhreith bhuaidhe atainmſe anadhaidh ar namhad neimhnidhe. Oír is eigean duínn cathughadh, agas comhland do dhenamh ris, no go dtairrngidh tuſa vadha ſind, agas ſós guidhmaoid go duthrachtach thú an dochar, agas an doilgheas, do fhulaingſe, atá ar neafflánſa, dar mbro ſnughadh féin, do chum vmhlachta, agas iſlé, lé honóir, agas lé heagla roimh do laimh chumhachtaighſe do bheith oraind. Oír atá aſhios againd, gurab eígean duínn, teacht abfiadhnuiſe, chathrach do bhreitheamhnuiſe, antan bhus toil leat ar ngairm.

Wherefore, O Lord, seeing that this poore creature (thine owne workmanship) resigneth himself wholly into thy hands receave him into thy merciful protection. Also we poore miserable creatures, which are, as it were, in the field, ready to fight till thou withdraw us from the same, vouchesafe to strengthen us by thine Holie Spirit, that we may obtaine the victorie in thy name against our deadlie and mortal enemie ; and furthermore, that the affliction and the combat of this thy poore creature in most grievous torments, may move us to humble ourselves with all reverent feare and trembling under thy mightie hand, knowing that we must appeare before thy judgement seat, when it shal please thee so to appoint.

Acht cheana a Thighearna, atá truailleadh ar náduire briſtighe, ſa ſdaid, & ſa ninmheſe, go bſuil vireaſbhuidh gach én tſligheadh oraind, do dhul atfiadhnuiſeſe. Acht mur dhearrna tú féin diongmhalta dhinn do dhul atfiadhnuiſe, agas fós mun tuga tú dhuinn Sbiorad na ſeimhidheachta & na humla, do dhenamh gach én neithe iarras haitheanta Diadha oraind.

Acht an mhéid go bſuilmaoid vile neamhimchubhaidh, do chaitheamh na dtiodhlucadhſa. Atamaoid gud ghér ghuidhe, far ngairm chugad anainm do Mhic charthanaigh ar Dtighearna, agas ar maighiſtir. Oír is ambás agas andioluidheacht an Mhicſin atá vile dhóchas ar ſlanuidhe. Goma toil leat a Athair, gach vile chomhſhurtacht, agas chomhtſólas do ghrás do dhortadh ar gach neach, da bſuil acuidiughadh nó a congnamh leis aneafſlánſa, agas gan íad do ghabhail ſgiſe no toirrſe da ngnath tſaothar do chaitheamh ris. Acht íad do ghlıta-

But, O Lord, the corruption of our fraile natnre is such, that we are utterly destitnte of any meane to appeare before thee, except it please thee to make us snche as thou thy self reqnirest ns to be; and further, that thon give ns the spirit of meknes and humilitie, to rest and stay wholly on those things which thou onely commandest.

But forasmuche as we be all together unworthy to enjoy such benefites, we beseche thee to receive ns in the name of thy deare Sonne our Lord and Master, in whose death and satisfaction standeth wholy the hope of our salvation.

It may also please thee, O Father of comfort and consolation, to strengthen with thy grace those which imploy their travel and diligence to the ayding of this sicke persone, that they faint not by overmuch and continual labour, but rather to go heartilie and cherefully

ſacht maille ré deaghghean, agas ré deagh croidhe ar anadhaidh, do chom hfhurtacht an eaſſlainſe. Agas dá mbeire tú vathadh é, tabhair comhſhurtacht oile dhoibh, iondas go madh eidir léo an ſgaradhſin dfulang, agas tainmſe do mholadh in gach én ní. Agas fós a Thighearna neamdha, dena trocaire ar gach vile dhuine atá eaſſlán, do reir chuirp nó amhghar eile. Agas fós ar na daoinibh atá anainbfios nafirinde, an mhéid bheanas red Rioghachtſa dhiobh. Mar an gcedna dena trocaire arna daoinibh atá ag fulang dhibheirge, nó dhioghaltais, nó thriobloide, nó prifuntachta, ó naimhdib na firinde, ar fon íad do bheith ag denamh fiadhnuiſe leis an bfirinde. Agas fa dheoidh féch go trocaireach arvile vireaſbhadhaibh na poibleach, agas ar gach vile dhith no sgrios, da dtug Sátan ar Heagluis féin, a Athair na trocaire, ſgaoil do mhaithis ar gach duine is leat ſéin. Iondas taréis ar dtreighthe féin duín, go ndaingnithear find fa dhóchas, & ſa

forwarde in doing their indevours towardes him : and if thou take him from them, then of thy goodnes to comfort them, so as they may paciently beare suche departing, and prayse thy Name in all things. Also, O heavenly Father, vouchesafe to have pitie on all other sicke persons, and such as be by any other wayes or means afflicted, and also on those who as yet are ignorant of thy trueth, and apperteine neverthelesse unto thy kingdome.

In like manner on those that suffer persecution, tormented in prisones, or otherwise troubled by the enemies of the veritie, for bearing testimonie to the same. Finally, on all the necessities of thy people, and upon all the ruins or decayes which Satan hath brought upon thy Church. O Father of mercy! spread forth thy goodnes upon all those that be thine; that we, forsaking our selves, may be the more inflamed and confirmed,

fá muinidhin do dhenamh afadfa am hain. Deonaidh na hiarratuiffe dhúinn a Athair ghrádhaidh, ar grádh do Mhic inmhuin Iofa Criofd ar flanuighthoir, neoch atá ambeathaidh, agas arioghacht maille riotfa, anaon ndiadhacht, agas an Sbioradh naomh ad Dhía fhirindeach tré bhioth fior.

¶ BIODH AMHLVIDH.

¶ Foirm anadhluicthe and fo fiós.

BEIRTHEAR an corp go honorach, do chum na huaidhe nó anfhearta, agas an pobal no an coimhthionol maille ris, gan ní ar bith eile do prófeffion nó dhordughadh, & an diaidh anadhluicthe, gluaifeadh an Miniftir do chum na Heagluife, acht muna raibhe fí abfad úadha, agas denamh Searmoin mhaith éigin don pobal, adtimcheall bháis, agas eifeirghe.

¶ Dordughadh an fmachtaighe Eagluife and fo fiós.

to rest onely upon thee alone. Graunt these our requestes, O our deare Father for the love of thy deare Sonne our Saviour Jesus Christ; who liveth and reigneth with thee in unitie of the Holy Ghost, true God for evermore. So be it.

Of Buryall.

The corps is reverently brought to the grave, accompanied with the Congregation, without any further ceremonies: which being buryed, the Minister if he be present, and required, goeth to the Church, if it be not farre of, and maketh some comfortable exhortation to the people, touching death and resurrection.

DO SMACHTVGHADH

MAR nach bfétar, baile, no cathair, nó teach, nó teaghlach do chongbhail aſdaid, nó aninbhe tſo na gan riaghail, agas gan smacht, is mur ſin nach eidir Eagluis Dé do cho ngbhail ſuás, nó aneart dſás, gan riaghail Sbioratalta, agas gan ſmacht Eagluiſe do bheith inte. Oír is gloine í, agas is córa riaghail do bheith virre iná ar bhaile eile nó ar theaghlach. Agas mar atáid briathra De, mar bheathaidh, agas mar anam agan Eagluis, is mar ſin atá an riaghail Dhiadhaſa agas an tordughadh Eagluiſeſe, mar do bheidis feithe ag ſuaidhel, agas fir cheangal bhall an chuirpſe na Heagluiſe ré chéile, lé hordughadh oirrdheirc, agas lé nós niamhghlan. Oir is ſrian é dfoſdadh na ndroch dhaoine ó mhighniomharthuibh do dhenamh, agas ís ſbor é, do bhroſnughadh na ndaoine ndimhaoineach ndotheagaiſg ar anadhaidh, agas aſé an ſmachtughadhſa ſlat a Nathar atá do ghnáth vllamh éſgaidh aibeil, do chaoin chear tughadh

As no Citie, Towne, howse, or familie can maynteine their estate and prospere without policie and governaunce, so the Churche of God, which requireth more purely to be governed then any citie or familie, can not without spirituall Policie and ecclesiasticall Discipline continewe, encrease, and florishe.

And as the Word of God is the life and soule of this Churche, so this godlie ordre and discipline is as it were synewes in the bodie, which knit and joyne the membres together with decent order and comelynes. It is a brydle to staye the wicked frome their myschiefes. It is a spurre to pricke forward suche as be slowe and necligent ; yea, and for all men it is the Father's rodde ever in a readines to chastice

tughadh na nolc do nithear, agas do thabhairt orra na dhiaidhfin, ambeatha do chaitheamh aneagla, agas an vmhla Dhiadha, agas fós fá dheoidh is ordughadh é, do fhagaibh Diá aga Eagluis lé ndenaid foghlaim, adtoile agas aughniomhartha do riaghladh do réir an ladha Diadha, mar atá gach aon aca do dhenamh theagaifg da chele, agas dioghaltus, agas smachtughadh do dhenamh ar na daoinibh dúra droch mheine dotheagaifg, do ní tarcaifne ar anordughadhfin. Atáid trí hadhbhair fbeifialta do bheir ar Eagluis Dé an fmachtughadhfa do chur angniomh. An céd adhbhar dhiobh, do chum nach áirfidhe lucht droch ghniomharthadh ameafg chloinde Dé do thabhairt náire nó fgandaile da Na thair, mar go mbeith Eagluis Dé, ina didean, agas ina tearmond do lucht vilc, agas aingidheachta. An dara hadhbhar, ar eagla go faileochaidhe, na daoine maithe, lé cumand na ndroch dhaoine, agas do tairrngir Pól

gentelye the fautes committed, and to cawse theym afterward to lyve in more godlie feare and reverence. Finallye, it is an ordre left by God unto his Churche, wherby men learne to frame their wills, and doinges, accordinge to the lawe of God, by instructing and admonishinge one an other, yea, and by correctinge and ponishinge all obstinate rebells, and contemners of the same.

There are three cawses chiefly which move the Churche of God to the executinge of Discipline. First, that men of evell conversation be not nombred amongest God's childrene to their Father's reproche, as if the Churche of God were a sanctuary for naughtie and vile persons. The second respect is, that the good be not infected with compagnyinge the evell; which thinge S. Paule

naomhthaſin, anuair tug ſé a aithne dona córuinteachaibh, an tadhultrach coirpthe colach dathchur, agas dindarbadh vathadh, aga radha mar ſo Cuiridh beagan do tháos tſearbh nó ghoirt, an tarán vile afeirbhe nó angoirte. An treas adhbhar do chum go ngebhadh neach, do ſmachtughadh nó do churſadh, náire fana lochtaibh, agas go tiucſadh ſé mar ſin, lé Haithrighe do chum leighis, & leaſaighthe, agas is don churſadhſa ghoireas an Teafbul toirbheartas do Tſatan, do chum a anma no a Sbioraide do bheith ſaor aló an Tighearna, is inand ſin, & an droch dhuine do ſmachtughadh, lé curſadh, ar eagla go rachadh a anam indamnadh ſuthain. Maſeadh is inchomhthaarraidh ar tús, go bſuil an ſmachtughadh, nó an tordughadhſa nó an riaghailſe, vaigneach, nó ſollas vaigneach ar tús, mar atá da ndenadh duine locht chugad, do ghniomharthuibh, nó do bhriathruibh. Tú da chomhairleachadh go braithreamhuil eadrad

forsawe when he commaunded the Corinthians to banishe frome amongst theym the incestuous adulterer, sainge, 'A litle leavyn maketh sowre the whole lump of dowe.' The third cawse is, that a man thus corrected, or excommunicated, might be ashamed of his faut, and so through repentance come to amendement; the which thinge the Apostole calleth, 'deliveringe to Satan, that his soule may be saved in the day of the Lord;' meaning that he might be ponished with excommunication, to the intent his soule shuld not perishe for ever.

First, therfore, it is to be noted, that this censure, correction, or Discipline, is either private or publike; private, as if a man committ either in maners or doctrine against thee, to admonishe hym brotherly betwixt him and thee.

eadrad ſéin agas é, agas eiſean do dhiultadh do chomhairle cairdeamhlaſa, no ſós dá dhearbhadh dhuit, lé ghnáthughadh amhíbhes, nach bſuil rún ro leaſaigthe aige and ſin, na dhiaidh ſin an dara huair, atheagaſg abſiadhnuiſe deiſe nó trír, dſiadhnuiſe maith, agas ſós eiſean danmhuin go dúr dain gean ina ainbſios féin, agas ina tſeachrán. Dlighthear and ſin mar iarras ar Slanuighthoir Crioſt, aſhoillſeachadh, agas anochtadh don Eagluis. Iondas do réir an smachtaighe follais, go dtucthar do chum na Heagluiſe lé haithrighe é, nó gó ndentar dioghaltus do réir alocht air. Agas atáid and ſo trí ne ithe, is inchomhtharraigh adtimcheall an ſmachtaighe vaignigh. An céd ní dhiobh, ar gcomhairlé, agas ar dteagaſg do theacht ó tſlíghidh, agas ó thoil mhaith, agas ó dheagh choinſias, agiarraidh choſanta ar mbrathar, niſa mó iná do iarrſamaois ſgandail do tha bhairt dó. An dara ní, adheírbhſhos do bheith againd, go dtuillid alochta

If perchaunce he stubburnely resist thy charitable advertisementes, or els by contynuance in his faut declare that he amendeth not; then, after he hath bene the second tyme warned in presence of two or tbree witnesses, and continueth obstinately in his error, he ogbt, as our Savior Christ commaundeth, to be disclosed and uttered to the Church, so that accordinge to publike Discipline, he either may be receyved through repentance, or els be ponished as his faut requireth.

And here, as towchinge private Discipline, thre thinges are to be noted. First, that our admonitions procede of a godly zeale and conscience, rather sekinge to wynne our brother then to slaunder him. Next, that we be assured that his faut

achmhas-an do réir bhriathar Ndé. Agas fá dheoidh ſind do ghnathughadh na méideſin do ghliocas, agas do tſeimhidheacht. Iondas da rabh méid eigin damharas againd ſa nadhbar ina mbiam aga theagaſg gomá heidir lind maille ré briathruibh Diadha, a tharraing do thuigſin alocht féin, nó da mbeanaidh anlocht ré móran, no abheith ſollas do mhóran, ar dteagaſg ne do bheith abfiadhnuife chóda éigin diobh, agas go haithghearr ma bheanand antadhbhar ris an Eagluis go huilidhe, as go madh coſmhuil vrchoid éigin do theacht do Neagluis do bhridh anadhbhuir do cheilt, dlighthear and ſin, an tadhbhur nó an lochtſin, dſoillſiughadh dona Mini ſtribh, agas dona ſoirfidheachaibh ré mbeanand riaghail na Heagluiſe do chumhdach. Adtimcheall ſmachtaighe follais na Heagluiſe, atá ſo ſiós ionchoimhéda, mar atá gan aoineach da ndenadh coir nó cionta, dſagbhail gan chiontughadh, lé gné éigin chiontaighe

be reprouvable by God's Woord. And finally, that we use suche modestie and wisdome, that if we somewhat dout of the matter wherof we admonishe hym, yet with godly exhortations he may be broght to the knowlage of his faut. Or if the faut apperteyne to many, or be knowen of divers, that our admonition be done in presence of theym.

Briefly, if it concerne the whole Churche, in such sorte that the concelinge therof might procure some daunger to the same, that then it be uttered to the Ministers and Seniors, to whome the policie of the church doth apperteine.

Also in publike Discipline, it is to be observed that the Ministerie pretermit nothinge at any tyme unchastised with one kind of ponishement or other.

taighe, vair ar bith dá mothochuighe ſeachran ſa choimhthionol, do dhrocheiſimlair, nó do ſgandail mhíbhés, nó neamh choſamhlachta, rena nadmhail Crioſdaidhe. Mar atá da rabh duine ſantach, nó adhaltrach, nó fiurtuidhe, nó fear éthigh, nó gadaidhe, nó ſear ghabhala ceandaigh anadhaidh na córa, nó fear fiadhnuiſe breige do dhenamh, nó fear ſgandaile, nó fear meiſge, nó fear labhartha blaiſbhéime, nó úſuruidhe, nó én pearſa eaſumhal bhuaidheartha, nó lucht eiritice, nó ſaobh chreidimh, nó droch tſligheadh. Mar atáid Pápanaigh, Anabaptiſtidh, agas a gcoſamhlach toile, agas fós go haithgearr gach vile ní do dhenamh ſalchur, nó cáidhe dſagbhail ar an Eagluis Chrioſduidhe, & gach ní nach gcuidigheand ris an Eagluis chedna, ni dhligheand ſé dul as gan teagaſg, no gan dioghaltas. Agas ar ſon gurab minic theagbhus don Eagluis Chrioſdaidhe gurab éigean doibh antan nach bſoghnand leigheas

M.

If they perceyve any thinge in the Congregation, either evyll in example, sclannderous in maners, or not besemynge their profession, as if there be any covetous personne, any adulterer, or fornicator, forsworne, thief, briber, false witnes-bearer, blasphemer, dronkarde, slaunderer, usurer; any person disobedient, seditious, or dissolute; any heresie or sect, as Papisticall, Anabaptisticall, and such like: briefly, what so ever it be that might spott the Christian congregation, yea, rather what so ever is not to edification, oght not to escape either admonition or ponishement.

And becawse it happeneth sometyme in the Churche of Christ, that when other remedies assayed proffitt nothinge,

oile and, an tſlatſa na neaſbul, ris arai tear, ceartughadh nó curſadh do ghabhail chuca. Oír aſí ſin ſlat is mó, & is truime bheanas ris an Miniſdreacht Sbioratalta. Vime ſin atá arna ordughadh, gan én ní do dhenamh fanadh bhurſin. Acht mailleré comhairle, & ré toil na Heagluiſe go huilidhe, agas fós dlighid oirchill mhaith, & aire do thabhairt, nach vllmha do bheidis do chum dhaoine do chur on gcoimhthionol, nó dha ngabhail a rís agcomh aonta, agas agcumand na Heagluiſe, mar atáid na daoine ina mothochadaois vllmhacht aithrighe, agas fós gan agcur ó eiſteacht na Searmona, gé dho bheiddis abfegmhuis chuidighe na Sacramuinteadh, agas ghnathuighe oile na Heagluiſe, do thabhairt tſaoirſe, agas tſligheadh do chum aithrighe dhoibh. Agas fá dheoidh gach ſmachtughadh, gach ceartughadh, gach teagaſg, gach achmhafan, gach dioghaltas, agas gach curſadh da ndentar ſa Neagluis, gan andul ní is ſaide, no gan

they must procede to the Apostolicall rodd and correction as unto Excommunication, (which is the greatest and last ponishement belonginge to the spirituall Ministerie); it is ordeyned, that nothinge be attempted in that behalf with out the determination of the whole Churche: wherein also they must be ware and take good heede, that they seme not more readie to expell frome the Congregation then to receyve againe those in whome they perceyve worthie frutes of repentance to appeare. Neither yet to forbyd hym the hearinge of sermons, which is excluded frome the sacraments, and other duties of the Churche, that he may have libertie and occasion to repent. Finally, that all ponishementes, corrections, censures, and admonitions, stretche no farther

gan abheith ní is truime ina mar iarras focal Dé go ladhamhail maille ré trocaire andenamh, agas an gnathughadh.

¶ Math. xviij.

¶ Da ndiulta én neach an coimhthinol deifteacht, biaidh fé dhuitfe mar éticeach, nó mar puiplicanach.

FOIRM VRRNAIDHE

inghnathaidhe adtigh gach Criftaidhe go moch agas go hanmoch.

¶ Vrrnaidhe mhaidne.

then God's Woorde, with mercie, may lawfully beare.

MATTH. XV.

They worshipe me in vayne, teachinge doctrine which is men's traditions.

REVELAT. XVIII.

Come forthe of Babylon my people, that ye be not partakers of her synnes, nor receyve of her plagues, for her synnes are gone up to heaven, and God hath remembred her wickednes.

A FOURME OF PRAYERS TO BE USED IN PRIVAT HOUSES, EVERY MORNINGE AND EVENYNGE.

Morninge Prayer.

VRRNAIDHTHE.

ADHE vile chumhachtaigh, & a Athair is mó trocaire, ní hé adhb hur ar dtaiſbenta and ſo abſiadhnuiſe do chumhachtadh Diadhaſa, do dhen amh dhóchais as ar ngiomharrthaibh féin, nó as ar dtuillteanas, acht as do throcaire imarcoidhſe, mar dogheall tú ar nguidhe déſteacht, & ar niarratuis do thabhairt dúinn, donimaoid ort anainm do Mhic inmhuin Ioſa Crioſd ar Dtighearn. Neoch tug aithne dhúinn, ſind féin do chruindiughadh, agas do thinol agceand a ché ile, ina ainmſean, lé lán ghealladh dearbhtha, gombía ſe féin nar meaſg, & nar meadhon, agas ní hé ſin amhain, acht gombía ſé againd, mar Aidhne, agas mar theachtaire do thaoibh do chumhachtaſa, dfaghail duínn gach vile neithe da bfaicfe do thoil bheandaidhtheſe, intugtha dar riachtanas aleas. Vime ſin atámaoid gud ghuidhe agas gudghératach, a Athair is mó trocaire, do ghnuis ghrádach dimpodh chugaind, agas gan ar peacaidh iomarcacha

ALMIGHTIE God and most mercifull Father, we do not present our selves here before thy Majestie trusting in our owne merites or worthynes, but in thy manifold mercies, which hast promised to heare our Prayers, and graunt our requestes which we shall make to thee in the name of thy beloved Sonne Jesus Christ our Lord: who hath also commaunded us to assemble our selves together in his name, with ful assurance that he wyll not onely be amongst us, but also be our mediator and advocate towards thy Majestie, that we may obteyne all thinges which shall seme expedient to thy blessed wyll for our necessities. Therfore we beseche thee, most mercifull Father, to tourne thy lovynge contenance towardes us, and impute not unto us our manyfold synnes

cacha no ar ſeachrain ſhaóbha dagra nó do leanmhuin oruind, an ní ler thuilleamar do réir córa, & cothruim tſeargſa, agas do ghér dhíghaltus do theacht oruind. Acht gabh ſind ad thrócaire ar ſon Ioſa Crioſd agabhail a bháis, & a phaiſeſean, mar lán Eraic ar nuile olcne, ar ſon gurab andſan am hain atá do thoil, agas nach édir leat tſearg do bheith rinde thrídſin.

Agas ar bſaicin gur chuireamar anoidhcheſe thoraind a ſuan, agas a ſuaimhneas, Deonaidh duinn a Athair neamhdha, an lá aniudh, agas gach én lá eile feadh ar mbeathadh, do chaitheamh go huilidhe adſheirbhiſſe, iondas godtí dar nuile ſmuaintighibh dar nuile bhriathraibh, agas dar nuile oibridhibh, glóir hanma naomhthaſa dadhmoladh, agas deagh eſimlair do thabhairt dágach énnduine, iondas antan do chífid ar ndeagh oibridhe go dtiubhraid gloir duítſe ar Nathair neamhdha. Agas ſós an mhéid nár lor leat dod thrócaire ſhaoir féin, agas

and offences, wherby we justely deserve thy wrath and sharpe punishement, but rather receyve us to thy mercye for Jesus Christes sake, acceptinge his death and Passion as a juste recompence for all our offences, in whome onely thow art pleased, and through whome thow canst not be offended with us. And seinge that of thy great mercies we have quietly passed this night, graunt, O heavenly Father, that we may spend and bestowe this day wholy in thy service, so that all our thoghtes, wordes, and deedes may redounde to the glorie of thy name, and good ensample to all men, who seinge our good workes may glorifie thee our heavenly Father. And forasmoche as of thy mere benevolence

dod ghrádh ar gcruthughadh do réir fhioghrach féin, agas do chofmhuluis amhain. Acht maille ris fin do thogh tú find, mar oidhreadhaibh maille red Mhac mórghrádhach Iofa Criofd ar an Righeacht robhuainfin, doullmhuigh tú féin duínn roimh thofach antfaoghail. Atamaoid gud ghuidhe ar gcreideamh, & ar dtuigfe domhédughadh, & ar gcroidheadha dfoillfiudhadh led Sbioraid naomhtha, as go bfédam anois ar naimfear dochaithe amh anámhaillibh Diadha, agas an glanghniomharthaibh beathadh. Oír atá a fhios againd nach bfaghaid daóine íodholacha, nó daóine adhaltracha, nó daoine fantacha, nó daoine conaffacha, nó daoine mefgeacha, nó lucht craois, nó a cofmhulus eile fin, oidhreacht Rioghachta Dé. Agas ar fon go dtug tú a aithne dhúinn, gach aón dínn do dhenamh guidhe daroile, ní harar fon féin amhain a Thighearna & ar fon na méide do ghoir tú roimhefo godtuigfe fhirindigh do thoile neamhdha, atamaoid ag denamh ar

and love thow haste not onely created us to thyne owne similitude and lykenes, but also haste chosen us to be heyres with thy dere Sonne Jesus Christ of that immortall kingdome which thow preparedst for us before the beginnyng of world. We beseche thee to encrease our faith and knowlage, and to lighten our hartes with thy Holy Spirite, that we may in the meane tyme lyve in godly conversation and integritie of lyfe; knowinge that idolaters, adulterers, covetous men, contentious persons, dronkardes, glotons, and snche lyke, shall not inherite the kingdome of God.

And becawse thou haste commaunded us to pray one for another, we do not onely make request, O Lord, for our selves and theym that thow hast already called to the trew understandinge of thy heavenly wyll,

nguidhe. Acht ar ſon gach vile pobuil, agas chinel ſa ſaoghal. Neoch mur thuigid, as toibrighibh ingantacha, gurab tú féin Diá ós na huilibh, gurab amhluidhſin is toil leat adteaguſg led Sbiorad naomh, & a nuile dhó chas do dhenamh indadſa anaón Slanuighthoir, agas abſear ſaortha, acht onach edir leó ſin do chreideamh, gan a chloiſdin, & nach edir a chloiſdin, acht lé Searmoin, agas nach edir le henduine Searmoin do dhenamh, acht munacuirthear do chum Searmo ine ſad. Vimeſin a Thighearna broſnuigh, agas tógaibhſuas anairde randadoruighe firindeacha firdhiadha ar do dhiamhraibh féin. Neoch chuirfeas ar gcul gach vile tharraing tſaoghalta, agas iarras do ghloireſe amhain ina dteaguſg, agas ina ndeaghbheathaidh. Agas go contrárrdha dhó ſin, Claoi Satan, agas an Anticrioſd maille ré na nuile lucht tuaraſtail, agas lena Papanachaibh, atá agadthreigean ſa, agas ar na dtoirbhirt agcédſadha-

but for all people and nations of the World, who as they knowe by thy wonderfull workes that thow arte God over all, so they may be instructed by thy Holy Spirite to beleve in thee their onely Saviour and Redemer. But forasmoche as they can not beleve except they heare, nor can not heare but by preaching, and none can preache except they be sent; therfore, O Lord, rayse up faithfull distributers of thy mysteries, who settinge a parte all worldely respectes, may bothe in theyr lyfe and doctrine onely seke thy glorie. Contrarely confownd Satan, Antechrist, with all hyrelinges and Papistes, whome thow hast already cast off into a reprobate sense,

ibh damanta, impoidh agcroidheadha nó coiſg agcumhachta. Iondas nach édir leó lena ſlighthibh, no lena ſiofin aibh, no lena nainchreideamh, no lena ſeachranaibh, buaidhreadh do dhenamh ar do bhegthrédſa. Agas ar bſaicſin a Thighearna, go dtangamuir ne iſna laithibh deighionachaſa, agas ſa naimſir chuntabhartaighſe, inar ghabh ainbfios ſoirrneart, agas ina bſuil Satan gonamhuintir agiarraidh gach vile tſligheadh, domhuchadh thoillſe do tſoiſcelſe. Atamaoid gud ghuidhe, agas gud ghératach, tú do chothughadh, agas do ſheaſamh thadhbhuir ſéin, anadhaigh na macdtíre dtrenurchoideachſa, agas tabhair ne art, & comhſhurtacht dod tſearbhontuibh ſéin, atá andaoirſe agas a priſun aibh, natugadh tſadſhoighide adbhur dhoibh, domhedughadh a dtirentacht, & a bfoirrnearta fioraingidhe, nó fós do chur mheatachta ar do mhaothch loindſe. Agas fós na bacadh ar peacaine, nó ar naingidheacht do throcaireſe

that they may not by sectes, schismes, heresies, and errors, disquiet thy lytle flocke.

And becawse, O Lord, we be fallen into the latter days and daungerous tymes, wherin ignorance hath gott the upper hand, and Satan with his ministers seeke by all meanes to quenche the light of thy Gospell, we beseche thee to mayntayne thy cawse against those raveninge wolves, and strengthen all thy servantes, whome they kepe in pryson and bondage. Let not thy longe sufferinge be an occasion either to encrease theyr tyrannye or to discorage thy childrene; nether yet let our synnes and wickednes be a hinderance to

caireſe. Acht a Thighearna tabhair aire go luathgaireach ar amhgharaibh agas ar ghuafachtaibh, Heagluiſe edtreoraighe ſéin, atá aninadhaibh imdha ag ſulang dhóchar dhoairmhe, ó chuthach chruaigh chalma anámhad. Agas adbhamaoid a Thighearna, gurab oircheas tigid na dochairſe oraind, ar ſon ar peacadh. (Oír gidh imdha do thioghluicthe, agas do thoirbhertúis duínn, le dtairrngeand tú ſind do thabhairt ghráidh dhuit, & gé minic do bhágar dioghultuis oraind, rer chóir dhuínn theagla do bheith oraind, & aithridhe eſcaidh vllamh do dhenamh) gidheadh atamaoid do ghn áth ag anmhuin nar naingidheacht, & nar nolc féin, & nifhuilid ar gcroidheadha ag tuigſin trom vrchoide ar peacadh mar budh cóir dhoíbh ad tuigſin. Vimeſin a Thighearna cruthaidhſe croidhedha nuaidhe indaind, iondas go madh éidir lind lé intindibh duthrachtacha, ar peacaidh féin do chaoineadh, lé tuirſe, agas lé dobron, agas lé dibeargoid. Agas

thy mercies, but with spede, O Lord, consider these great miseries, and chieflye the afflictions of our Contrie, which once florished through thy mercies, and nowe for contempt of thy Worde is plagued accordinge to thy judgement. Alas, Lord, mayst thow not be intreated? Shall we thus be left in dispayre? Shall all the world laugh at our shame for ever? Truthe it is, Lord, that we were more then sufficiently warned of this thy vengeance to come, both by thy Worde and exemples of others. For thy people Israell many tymes by their synnes provoked thyne anger, and thow ponishedest theym by thy juste judgement; yet thogh theyr synnes were never so grevous, if they once returned from their iniquitie, thow receyvedst theym to mercie. We therfore, most wretched synners, bewayle our manyfolde synnes, and earnestly repent us

aithridhe, agus aithrechas daríribh do dhenamh, ar fon ar naingidheachta, & ar námhailleadh neamhdhiadha at-adhaighfe. Agas gé nach aithnidh duínn, do phardunfa no do mhaitheamhnas dfaghail dínn féin, no dar-ngniomharrthaibh, gedheadh atamaoid go humhal ómanta, gudghuidhefe agas gudghératach, ar fon Iofa Criofd, do throcaire dfoillfiughadh oraind, & ar ngabhail arís atfabhor, agas at-fiorghráfaibh, Deonaidh a Athair ghrádhaigh na hiarratuiffe duínn, agas na huile ní ar a bfuil ar bféidhm, agas feidhm Heagluiffe féin go huilidhe, do réir do gheallaidh dhuínn an Iofa Criofd ar Dtighearna, oír is na ainmfean donímaoid teadarghuidhe, mar do theagaifg fe féin duínn, ag radha, Ar Nathairne atá ar neamh, &c.

¶ Vrrnuidhe fheafgair.

O A Thighearna, agas a Dhé, agas a Athair bhiothbhuain, atá lán do

for our former wickednes and ungodly behavyor towardes thee; and wheras we can not of our selves purchase thy pardon, yet we humbly beseche thee, for Jesus Christ sake, to shewe thy mercies upon us, and restore us agayne to thy favour. Graunt us, deare Father, these our requests, and all other thinges necessarie for us, and thy whole Churche, according to thy promes in Jesus Christe our Lorde: In whose name we beseche thee as he hath taught us, saying:

OUR Father, &c.

Evenynge Prayer.

O LORD GOD, Father everlastinge and full of pitie,

do thrócaire, atamaoid aga thuigſin, & agá admhail, nach fiú ſind féin ar ſuile do thogbhail damharc ſuas do chum neimhe, agus gurab ludha iná ſin, is fiú ſind ar dtaiſbenadh abfiadhnuiſe do chumhachtadh Diadhaſa, lé dóchas go neiſdféaſa ar niarratus, nó ar nurrnuidhe, dá dtugam ar naire don ní do thuilleamar féin. Oír atáid ar gcomſiaſa agar nagra, agas atáid ar peacaidh ag denamh fiadhnuiſe nar nadhaidh, agas atá afhios againd fós, gurab breitheamh cothrum ceirtbhreathach thu ſa, nach moland nadaoine peactacha aingidhe, acht ſmachtuidheas lochta vile lucht luath bhriſde haitheantadh. Gidheadh a Athair is truime trócaire, ó do dheonuidhis a aithne do thabhairt duínn, ſind do teadarghuidhe inar nuile thriobloidibh, agas inar nuile amhgharaibh, agealladh cungnamh agas cuideachadh do dhenamh lind ſa nuairſin féin, amothuidhemaoid ſind féin, mar do bheithmaois ar ar ſlugadh don bhás, agas do neamhdhóchas.

we acknowledge and confeſſe that we be not worthie to lyft up our eies to heaven, muche leſſe to preſent our ſelves before thy Majeſtie with confidence that thow wilt heare our prayers and grawnt our requeſtes, if we conſider our owne deſervinges; for our conſciences do accuſe us, and our synnes witnes againſt us, and we knowe that thow arte an upright judge, which doeſt not juſtifie the ſinners and wicked men, but ponishes the fautes of all ſuche as transgreſſe thy commaundementes. Yet moſte mercifull Father, ſince it hath pleaſed thee to commaunde us to call on thee in all our troubles and adverſities, promeſinge even then to help us, when we fele our ſelves, as it were, ſwalloued up of death and deſperation,

Atamaoid go huilidhe ag treigean ar ndóchais tſaoghalta, agas ag rith, & ag ro tſiubhal, do chum do thrócaire tromghrádhuigheſe, mar aón chadhas, agas mar aón tearmand duínn, & atamaoid gud ghuidhe, agas gud ghér atach, gan ar nuilc nó ar naingidhe acht imarcach do chuimhniughadh dhuínn, lé bfuilmaoid do ghnath ag brofnudhadh tfeirgeſe, agas do dhiumdha nar nadhaidh féin. Agas na chuimhnidh fós ar ndearmuid nó ar ndiomhaoinis, nó ar neamh chaibhnis dúinn, ar ſon nar thuigeamhar go diongmhalta, agas nar nochtamar ler mbeathaidh ghloin go himchubhaidh, comhſhurtacht coimhthrén do Tſoiſgeilſé, atá ar na ſhoillſiughadh dhuínn, acht gó mádh mó ghebhas tú chugad, maille ré deaghthoil, vmhlacht & bás do Mhic Ioſa Crioſd, neoch do thoirbhir a chorp féín ſuas, mar ofrail én vair amháin na iodhbuirt, ar ſon na nuile, dodhiól lán érca ar peacaine go himlan. Dena trócaire oraind

we utterly renounce all worldely confidence, and flee to thy soveraigne bountie as our onely stay and refuge ; besechinge thee not to call to remembrance our manifold synnes and wickednes, wherby we contynually provoke thy wrath and indignation against us ; neither our negligence and unkindnes, which have neither worthely estemed, nor in our lyves sufficiently expressed the swete comfort of thy Gospell reveled unto us ; but rather to accept the obedience and death of thy Sonne Jesus Christ, who by offeringe up his bodie in sacrifice once for all, hath made a sufficient recompence for all our synnes. Have mercie therfore upon us,

ind vime ſin a Thighearna, agas maith ar negora dhúinn. Teagaiſg ſind ſós led Sbioraid naomhtha féin, as go mbreathnochamaois ar peacaidh, do réir marbhudh cóir, agas go ndenmaois aithrighe da ríribh ar aſon, agas go madh móide a Thighearna, bhus toil leat ſin dadmhail, aſhaigſin duíd nach denaid na daoine damanta, nó na daoine atá ar diultadh vaid, hadhmoladh, nó hainm naomhtha deadarghuidhe. Acht aſé an croidhe aithreach, agas aſí an intind bhronach, agas an conſias fa eire antrom, ar ambiá ocaras, agas iotá do ghráſſa, ſhoillſeochas do ghlóirſe, agas do mholadh choidhche, agas gé nach bfuilmaoid, acht nar bpiaſdaibh, agas nar nuír neamhghloin, is tuſa ar gcruthnighthoir, agas is ſinde oibridhe do lámh, is tú ſós ar Nathair, agas is ſinde do chland, is tú ar naodhaire, agas is ſinde do thréd, is tú do cheandaigh ſind, & is ſinde an pobal do cheandaigh tú, is tú ar Ndiá, agas is ſinde thoighreacht.

Vime

O Lord, and forgive us our offences. Teache us by thy Holie Spirite that we may rightlye waye theym, and earnestly repent for the same. And so muche the rather, O Lord, becawse that the reprobate, and suche as thow hast forsaken, can not prayse thee, nor call upon thy name, but the repentinge harte, the sorowfull minde, the conscience oppressed, hungringe and thirstinge for thy grace, shall ever sett forthe thy prayse and glorie. And albeit we be but wormes and dust, yet thow arte our Creator, and we be the worke of thy handes; yea, thow arte our Father and we thy children; thow arte our Shepherde and we thy flocke; thow arte our Redemer and we the people whom thow haste bogh t; thow arte our God and we thyn enheritance:

Vime ſin na ceartaigh lé tſeirg ſind, & ná déna dioghaltas do réir ar mí ghniomharthadh oraind, acht ſmachtaigh go trócaireach ſind, lé grádh aithreamhail, iondas go bſaicſe an ſaoghal go himlan, gidhbé huair bhus aithreach leis an peacthach a peacuidh féin, ó iochtar agas ó inmheadhon a chroidhe, go gcuirfe tuſa amhighiomhartha as do chuimhne, mar do gheallais lé tſaidh naomhtha.

Fadheóidh mar do bhí do dheagh thoil ſa noidhche do chuma don duine, do dhenamh comhnuidhe dhó inte, mar do chum tú an lá dhó, do dhenamh ſaothair and, Deonaidh dhuínne a Athair ghrádhaidh fuán cuin corparrdha, iondas go madh eidir lernanmandaibh, gnáth fhaire do dhenamh, ag feitheamh ar theacht ar Dtighearna Iofa Criofd, dar ſaoradh, on mbeathaidh mbuaidhearthaſa, & gan aiflinge nó taibhſidhe, nó Sbioradа buaidheartha, do bheith anuachtar oraind. Acht ar nintinde go huilidhe do

Correcte us not therſore in thyne anger, O Lord; neither accordinge to our desertes ponishe us, but mercifully chastice us with a fatherly affection, that all the world may knowe that at what tyme so ever a synner doth repent hym of his synne from the bottome of his hart, thow wylt put away his wickednes owt of thy remembrance, as thow haste promesed by thy holy Prophete.

Finally, forasmoche as it hath pleased thee to make the night for man to rest in, as thow haste ordeyned hym the day to travell, graunt, O deare Father, that we may so take our bodely rest, that our soules may contynually watche for the tyme that our Lord Jesus Christe shall appeare for our deliverance owte of this mortall lyfe; and in the meane season, that we, not overcome by any tentations, fantasies, dreames, or illusions, may fully set our mindes

do thogbhail chugadſa, iteagla agas id dhidean. Tuilleadh eile fós gan ar gcodladh do bheith imarcach do réir antoile ar gcorp gcomhthruaillidhe, acht ar gcodladh do bheith foghainteach do comhfhurtacht anbfainde ar náduire, as gomadh vllmhuide do bheithmaois do chaitheamh ar mbeathadh anamhaillibh, agas adtreighibh Diadha ſin, do mhédughadh ghlóire hanma naomhthafa, agas do comhfhurtacht ar chomharſand, agas ar mbrathar Criofduidhe do réir do tho ile Diadhafa. ¶ Biodh Amhluidh.

¶ Orrtha dhiadha inradha gach vair dá dtoigeora tú aradha.

ONOIR agas ádhmholadh, glóir agas gnathbhuidheachas duitfe a Thighearna, agas a Dhé na nuile chumhacht, agas a Athair neamhdha, neamhmeafarrdha, ar fon thuile thrócaire, agas do chaibhnis charrthanaigh, do nochtais, agas dolboillfidhis

upon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleape be not excessive or overmoche, after the insaciable desires of our fleshe, but onely sufficient to content our weake nature, that we may be better disposed to lyve in all godly conversation, to the glory of thy holy name and profett of our brethren. So be it.

A Godlie Prayer to be said at all Times.

Honour and praise be given to thee, O Lord God Almightie, moste deare Father of heaven, for all thy mercies and loving kyndenes shewed unto us,

oraind, mar do dheonaidh do mhaitheas grafamhail, led thoil throcairigh féin, finde do thogha do chum ar flánuighe, roimh thofach an tfaoghail, & aleithed oile fin do bhuidheachas duit, ar fon ar gcruthaidhe, do réir cofmhulachta fhioghrach féin, & ar fon ar faortha lé fuil fhior naomhtha do Mhic mhorghrádhaidh féin, fa nam arabhamur damanta go huilidhe, agas ar fon gur bheandaidh tú find, led Sbiorad naomhtha, abfoillfiughadh, & a dtuigfin do bhriathar mbithbhuanfa, & ar fon cuidighe, agas chumhanta lind, nar nuile fheidhm, agas riachtanafaleas, agas ar fon ar bfuafglaidh ó gach vile chuntabhairt chuirp & anma, agas ar fon ar gcomhfhurtachta go cairdeamhail, nar nuile amhgharaibh, & ar fon ar bfulaing abfad daimfir gan dioghaltus ar peacadh do dhenamh oraind. Acht ag thabhairt aimfire faide ré haithrighe dhuínn. Agas mar thu igmaoid a Athair is mó trócaire, na tioghluicefe adubhramar, dfaghail duínn od

in that it hath pleased thy gracious goodnes, frely and of thyne owne accorde, to elect and chuse us to salvation before the beginning of the worlde: and even lyke continuall thankes be given to thee for creating us after thyne owne image; for redeming us with the precious blood of thy deare Sonne, when we were utterly lost; for sanctifying us with thyne Holy Spirit in the revelacion and knowledge of thine holy worde; for helping and succouring us in all our neds and necessities; for saving us from all dangers of bodie and soule; for comforting us so fatherly in all our tribulacions and persecutions; for sparing us so long, and giving us so large a tyme of repentance. These benefites, O moste mercyfull Father, lyke as we acknowledge

ínn od mhaitheaſſa amháin, mar an gcedna atámaoid gudghuidhe anainm do Mhic inmhuin Ioſa Crioſd, do Sbi orad naomhtha féin do dheonachadh dhúin, as go madh edir lind do ghnáth, bheith ag tabhairt bhuidheachais duitſe, ag ſior leanmhuin na firinde, & ag faghail comhfhurtachta vaitſe, nar nuile dhoghruindibh, agas dhocamhlaibh, a Thighearna daignidh ar gcreideamh, & fadoidh é nifa mó, adteas, agas angrádh mar dhlighmaoid duitſe, agas dar gcomharſandaibh, na fuluing duínn a Athair ghrádaidh, do bhriathra do dhul ní afiá dhuínn indi omhaoineas. Acht deonaidh dhuínn do ghnáth, comhfhurtacht do ghrás, agas do Sbiorad naomhtha. Iondas go bfedmaoid adhragh dod hainm na omhthaſa, ler gcroidheadhaibh, agas ler mbriathruibh, agas ler ngiomharthaibh. Medaidh féin a Thighearna, agas cuir aleithead do Righacht, agas do chumhachta, iondas go bfedaimne bheith lán nó diolta dod dheagh tho-

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to have received them of thyne onely goodnes, even so we beseche thee, for thy deare Sonne Jesus Christs sake, to graunt us alwayes thyne Holie Sprit, whereby we may continually growe in thankfulnes towardes thee, to be led into all trueth, and comforted in all our adversities. O Lord, strengthen our faith: kindle it more in ferventnes, and love towardes thee, and our neighbours for thy sake. Suffer us not, moste deare Father, to receive thy worde any more in vaine, but grant us alwayes the assistance of thy grace and Holie Sprite, that in heart, worde, and dede, we may sanctifie and do worship to thy Name.

Helpe to amplifie and increase thy Kingdome, that whatsoever thou sendest, we may be heartly wel content with thy good pleasure and will.

ilſe, gidhbé ar bith ní do dheonuidhis dhuínn, a Athair ghrádhaidh na lég oraind vireaſbhuidh na neitheand, nach bfedmaoid theacht na bfegmhuis, do dhenamh do tſeirbhiſe. Acht beandaidhſe ſind, agas oibridhe ar lámh ré chéile, iondas go mbiadh ar riachtanas aleas againd, gan ar neire do bheith ar chách, acht go madh mó bhiam inchuidighe leó, dena trócraire oraind a Thighearna, agas ar ar nuile lochtaibh. Agas ar bfaicſin gurab mór na fiacha, do mhaith tuſa dhuínn ar ſon Ioſa Crioſd, tabhair oraind an mhéidſin do bharr gráidh do thabhairt duitſe, agas dar gcomharſandaibh, bhí féin againd ad tathair, agas ad ceand feadhna & adtſear dídin, congaibh agad ſind ad láimh throcairidh, anám ar nuile bhuaidhearrtha, dar ſaoradh óna huile vrchoidibh, agas do chrichnudhadh ar mbeathadh, a numhlu, agas anonorudh hanma naomhthaſa, trid Ioſa Crioſd ar Dtighearna, & ar naón ſlanuighthoir. Biodh amhluidh.

Let us not lacke the thing, O Father, without the which we can not serve thee: but blesse; thou so all the workes of our handes that we may have sufficient, and not to be chargeable, but rather helpfull unto others: be mercifull, O Lord, to our offences. And seing our dette is great, which thou hast forgiven us in Jesus Christ, make us to love thee, and our neighbours so muche the more. Be thou our Father, our Captaine and Defender in all tentations; holde thou us by thy mercyfull hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honour of thine holie Name, through Jesus Christ our Lord and onely Saviour. So be it.

idh. A Thighearna go madh gnáth dhidean duínn, do lámh chumhachtachſa, & do ſgiáth dióna ar ar ſgáth, agas gomadh ſlanughadh duínn do thrócaire, agas do chaibhneas an Ioſa Crioſd, do Mhac carrthanach, agas gomadh lán teagaſg dhúinn do bhriathra naomhthaſa, agas go madh comhtſólas, agas comhfhurtacht dúinn, do ghráſaſa, agas do Sbiorad naomhtha, go deireadh agas andeireadh ar mbe athadh go himlán. Biodh Amhluidh.

¶ VRRNAIDHE IS COIR do leanamh do radha, gach vair rachas ſé agceand ſoghluma, ar na tarraing as an .119. Pſalm.

¶ Créd an ní anullmhuidheand antogán a tſlighe? na riaghladh ſéin do réir do bhriatharſa, foſgail mo tſúile, agas do gheibhim tuigſe iongantach do ladhaſa, tabhair tuigſe dhamh, agas coimhéda mé do ladh, Coimhédſa mé é lé mó chroidhe

Let thy mightie hand and outstretched arme, O Lord, be stil our defence: thy mercie and loving kyndnes in Jesus Christ thy deare Sonne, our salvation: thy true and holie word our instruction: thy grace and Holie Sprite, our comfort and consolation unto the end, and in the end. So be it.

O Lord, increase our faith.

A Prayer to be said of the Childe, before he studie his Lesson.

Out of the 119. Psalme.—Wherein shal the Child addresse his way? in guiding himselfe according to thy worde. Open myne eyes, and I shal knowe the merveiles of thy Law. Give me understanding, and I shal kepe thy Law, yea I shal kepe it

go huilidhe.

A Thighearna neoch is tobar gach uile ghliocais agas tuigſe, ó dho dheonaidh tú amoigeſe, ſlighe theagaiſg do thabhairt damh, dſoghluim chriche mo bheathadh do chaitheamh, go honorach diadha: go madh toil leat maille riſsin mo thuigſe do tſoillſiughadh atá da náduir ſéin dall, iondas gomadh édir léam, an teólus agas an teagaſg muinſidhear dhamh, do ghabhail chugam, lé deagh thuigſe, & gomadh toil leat mó chúimhne do threorughadh, agas do dhaingniughadh, do choimhéd mſodhluma, & fós mo chroidhe do cheartughadh, do ghabhail na nglan teagaſg ſin lé toil thindeaſnaidh, mar is imchubhaidh, iondas nach rachadh mo tſaothar andolaidh oram, do bhridh mó dhimhaoinis nó mo neamhmbuidheachais ar do thioghluicibh tromdhiadhaſa, gomadh toil leat fós do Sbiorad naomhtha ſéin do dhortadh oraind, dá

with mine whole heart.

Lord, which art the fountaine of all wisedome and knowledge, seing it hath pleased thee to give me the meane to be taught in my youth, for to learne to guide me godly and honestly all the course of my life; it may also please thee to lighten myne understanding (the which of it selfe is blinde), that it may comprehend and receive that doctrine and learning which shalbe taught me: it may please thee to strengthen my memorie to kepe it well; it may please thee also to dispose myne hearte willinglie to receive it with suche desire as apperteineth, so that by myne ingratitude, the occasion which thou givest me, be not lost. That I may thus do, it may please thee to powre upon me thyne Holie Sprit.

ind, dá choimhlinadh ſo .1. Sbiorad na tuigſe, agas na firinde, agas an bhreitheamhnuis, agas an ghliocais, & an ghlaineoluis, lé bfétar miſi do dhenamh aibél, do ghabháil thoraidh an tſothair, & andochair do gheibhthear remo theagaſg chugam. Iondas nach racha ſin andiomhaoineas damh. Agas a Thighearna gebé haigneadh ar adtiubhra mé aire, tabhair oram ſin do cai theamh, do chum na criche Diadha dliſteanaidhe .1. tuſa do thuigſin, mar Thighearna Ioſa Crioſd, & gomadh édir leam lán ndochas mo tſlanuighe do bheith agam ad ghráſaibhſe, agas ſeirbhis dhíreach dhiongmhalta do dhenamh dhuit, do réir do thoile féin. Iondas gebé ní do nim dſoghlaim, gomadh adhbhur cuidighe, agas cumhanta do chum na ſerbhiſe ſin damh é, agas ar bfaicſin gur gheall tú gliocas dona daoinidh beaga vmhla, agas gur gheall tú claoidh, & comh thuargaint do dhenamh ar na daoinibh diomhſacha, lé comhmbuaidhre

the Sprit, I say, of all understanding, trueth, judgement, wisdome, and learning, the which may make me able so to profite, that the paines that shalbe taken in teaching me be not in vaine. And to what studie so ever I apply my selfe, make me, O Lord, to addresse it unto the right end: that is, to knowe thee in our Lord Jesus Christ, that I may have ful trust of salvation in thy grace, and to serve thee uprightly according to thy pleasure, so that whatsoever I learne, it may be unto me as an instrument to help me thereunto.

And seing thou dost promise to give wisdome to the lytle and humble ones, and to confounde the proude in the vanitie of their wits, and lykewise to make thy selfe knowen to them that be of an upright heart, and also to blynde

adh agcedfadh, agas gur gheall tú, thu féin do thaifbenadh do lucht na gceartchroidheadh, & fós na daoine aingidhe neamh Dhiadha do dhalladh, ataimfe gud ghuidhe, agas gud ghératach, mé féin do chórughadh, agus do chaitheamh, anumhla fhirindigh, iondas gurab í tús mfodhluma, mo bheith vmhal orramach ómanta dod chumhachtaibh Diadhafa, agas na dhiaidhfin dona huachtaranaibh, agas dona haird Thighearnaibh, do ordaigh tufa os mo chiond, agas gomadh toil leat mo croidhe dullmhudhadh go neamhchealgach, dod honorughadhfa, agas do threigean uile olc, agas antoile na feola, & in chuirp, & mé dom vllmhugadh féin, mur fin do dhenamh do theirbhife, fa ninmhe nófa ftaid, ina toil leatfa mo chur, antan thiucfas mé do chum aoife foirfi, na tiodhluicefe, agas gach tiodh lucadh maith eile iarraim ort a Athair na trocaice anainm do Mhic Iofa criofd mur do theagaifg fé féin damh ag radha

the ungodly and wicked; I beseche thee to facion me unto true humilitie, so that I may be taught first to be obedient unto thee, and next unto my superiors, that thou hast appointed over me: further, that it may please thee to dispose mine heart unfeinedly to seke thee, and to forsake all evil and filthie lustes of the flesh: And that in this sorte, I may now prepare my selfe to serve thee once in that estate which it shal please thee to appoint for me, when I shal come to age.

radha Arnathairne atá ar neamh, &c.

¶ Pſalm. 25.

¶ Foillſeochaidh an Tighearna a tſeicred ſéin, dona daoinibh arambí a eagla, agas do bſera ſé, eólas a chaibhneaſa féin doibh.

¶ VRRNAIDHE IN RAdha ſol thindſgnas neach a obair.

A Thighearna, agas a Dhé, agas a Athair is mó trócaire, & a Tſlanuighthoir, ódo dheonaidh tú aithne do thabhairt dúinn, obair do dhenamh, dſurtacht ar nuireaſbhadha, & ar bſeadhma, atamaoid ageadarghuidhe do ghrás, ar nobair do bheandachadh as go ſoitheochadh an beandachadſin chugaind féin. Oír ní coſmhuil gura buan ſind na ſhegmahais ſin, iondas go ndenand, toirbheartus do bheandaidhe oraind, ſiadhnuiſe dhúinn, ar an gcúrum, agas ar an ngradh aithreamhail atá agat ós ar

Out of the 25 Pſalme.—The Lord reveileth his ſecrets unto them that feare him, and maketh them to knowe his alliance.

A Prayer to be ſaid before a Man begin his Worke.

O Lord God, moſte merciful Father and Saviour, ſeing it hath pleased thee to command us to travel, that we may relieve our nede, we beſeche thee of thy grace ſo to bleſſe our labour, that thy bleſſing may extend unto us, without the which we are not able to continue, and that this great favour may be a witneſſe unto us of thy bountifulnes and aſſistance, ſo that thereby we may know the fatherlie care that thou haſt over us.

gciond. Tuilleadh eile a Thighearna, atamaoid gud ghér ghuidhe, ar neartughadh led Sbiorad naomhtha, do thabhairt oraind, obair fhirindeach, gan fhallfacht gan cheilg do dhenamh fa fdaid, agas fa ninmhe inar chuir tú find, & fós gomadh mó an dithcheall do dhenam, do leanmhuin horduighe oirrdheircfe, & do reachta ronaomhtha, nó do leanmhuin lionaidh ar dtoileadh fantacha féin, & ghráidh edalá, & mafa thoil leatfa a Thighearna, bifeach do bhridh do bheandaidhe féin dotheacht arar nobair, tabhair intinde dhuínn do chuidiughadh leis na daoinibh ar abfuil feidhm cuididhe, do réir na gcumhachta ina toil léd ghráfaibhfin do thabhairt duínn, agas ar dtuigfin dúinn gurab vaitfe tig gach vile ní maith, deonáidh dhúinn find dar numhlughadh, agas dar nífliughadh, dar gcomharfandaibh, & gan find dar dtogbhail féin indiomus ófa gciond, gé nach bfuaradar viread comhranda neith rinde od thrócaire fé,

More over, O Lord, we besech thee that thou wouldest strengthen us with thine Holy Sprite, that we may faithfully travel in our state and vocation without fraude or deceit: and that we may indevour our selves to followe thine holy ordinance, rather then to seke to satisfie our griedie affections or desire to gaine. And if it please thee, O Lord, to prosper our labour, give us a mynde also to help them that have nede, according to that abilitie that thou of thy mercy shalt give us, and knowing that all good things come of thee, graunt that we may humble our selves to our neighbours, and not by any meanes lyfte our selves up above them which have not received so liberal a portion, as of thy mercy thou hast given unto us.

ſe, agas máſa thoil leat ſinde féin dſéchain, agas do cheaſnughadh, lé barr bochtaine, agas vireaſbhadha, níſa mó nó do bail lé toil ar gcorp, gomadh toil leatſa and ſin a Thighearna gan ar dtreorughadh do thuitim aneamhdhóchas. Acht do ghráſa do thabhairt duínn, do thuigſin, agas dad mhail go mbeathaidheand, agas go naltromand tú féin do ghnath, do bhridh do thrócaire ſaoire ſind, & go mbemaoid go ſoidhideach ag ſeithe amh ort, nó go dtabhra tuſa ſáſadh dhúinn, ni a mháin do ghráſaibh nó do thioghluicibh corporrdha, acht go ſpeiſialta do tſaibhreas neamhdha nua Sbioratalta, do chum ſin dar mbroſnudhadh, do thabhairt mholaidh, & mhòrbhuidheachais duitſe a Thighearna, agas mur ſin do ghnáth gan gluaſacht do bheith ad thrócaireſe amháin. Eiſd ſind a Thighearna na trócaire ar grádh do Mhic inmhuin Ioſa Crioſd ar Dtighearna. Amen.

And if it please thee to trye and exercise us by greater povertie and nede then our flesh wolde desire, that thou woldest yet, O Lord, graunt us grace to knowe that thou wilt nourish us continually through thy bountiful liberalitie, that we be not so tempted, that we fall into distrust: but that we may paciently waite til thou fill us, not onely with corporal graces and benefites, but chiefly with thine heavenlie and spiritual treasures, to the intent that we may alwayes have more ample occasion to give thee thankes, and so wholy to rest upon thy mercies. Heare us, O Lord of mercie, through Jesus Christ thy Sonne our Lord. Amen.

VRRNAIDHTHE.

¶ Vrrnuidhe in radha gidhbé huair bhus ail leat.

A Thighearna agas a Dhé vile chumhachtaigh, agas a Athair is toirbheartaighe trócaire, ní fhuil aon neach comhchofmhuil riotfa ar neamh nó ar talmhuin, do réir mar oi bridheas tú na huile neithe, do chum ghlóire hanma féin do mhedughadh, agas do chomhfhurtacht do dhaoine toghtha, mar do rinde tu fós an duine énuair, na cheand agas na Thighearna, ós ciond gach vile chréatuìr, agas tug tú ionadh dhó, ingarrgha na nuile aoibhneas, agas fariór ar mbeith fa ninbhe tfona fin dó, nior bfada na dhiaidh fin, gur dhearmuid fé do thi odhluicthefe, agas do mhaithis. Dobadh gnáth fós léd pobal féin cland Ifrahel, ameadhon amuirrne & amór chonaigh, dul ar feachran fligheadh vaidfe, ag fiór dhímheas ar do thrócaire mar atá gach vile fheoil agnathughadh dul ar mire, agas ar mór dhearmad,

A PRAYER MADE AT THE FIRST ASSEMBLIE OF THE CONGREGATION, WHEN THE CONFESSION OF OUR FAITHE, AND WHOLE ORDERS OF THE CHURCH, WAS THERE RED AND APPROVED.

O LORD GOD ALMIGHTIE, and Father moste mercifull, there is none lyke thee in heaven nor in earthe, which workest all thinges for the glorie of thy name and the comfort of thyne elect. Thow dydst once make man ruler over all thy creatures, and placed hym in the garden of all pleasures; but how soone, alas, dyd he in his felicitie forget thy goodnes! Thy people Israel, also, in their wealth dyd evermore runne astray, abusinge thy manifold mercies; lyke as all fleshe contynually rageth when it hath gotten libertie and externall prosperitie.

armad, antan do gheibh ſí ſaoirſe, & ſonas lé tiodhluicibh corparrdha.

Gidheadh a Athair inmhuin, atá do ghliocaſſa fuaithe red thrócaire, iondas go bfechand tú gach éntſlighe, do thabhairt do chloinde féin, do chum aithne, agas tuigſe, do bhridh do ghrá idh aithreamhail orra. Agas vimeſin an tan nach bfoghnand ſonas, & ſocracht dhoibh, is bés duitſe and ſin, daibhreas, agas dochar do thabhairt doibh, agas huile chland féin do chearthughadh, agas do ſmachtughadh mar ſin, an mhéid do ghabhais chugad ad theaghlach naomhtha dhiobh. Vime ſin atámaoidne na daoine peacthacha biodhbhochtaſa ag tabhairt bhuidheachais duitſe, lé croid headhaibh úmhla, ar ſon gur dheonaigh tú ar ngairm do chum do théaghaiſe, agas do theaghluidh, lé ſmachtughadh aithreamhail, ar ſon an dimheaſa do rindeadar ar na gráfaibh do fhurail tú oraind, anam ar ſocrachta, agas ar fólais. Oír do beidir leatſa lé

But suche is thy wisdome adjoyned to thy mercies, deare Father, that thow sekest all meanes possible to brynge thy chyldrene to the sure sense and lyvely feelinge of thy fatherly favor. And therfore when prosperitie wyll not serve, then sendest thow adversitie, graciously correctinge all thy chyldren whome thow receyvest into thy howshold. Wherfore we, wretched and miserable synners, render unto thee most humble and hartie thankes, that yt hath pleased thee to call us home to thy folde by thy Fatherly correction at this present, wheras in our prosperitie and libertie we dyd neglect thy graces offered unto us. For the which negligence,

ceirt bhreitheamhnus, find do thoir-bheart, agas do thiodhlucadh, dar nintindibh dúra damanta féin, & dar gcroidheadhaibh cruaidhe cealgacha cloch, anéraic an dimhefafin adubhramar, agas anéraic imad ar peacadh fuathmhur fiór ghránda oile, atámaoid dagrá oraind féin and fo a tfiadhnuifefe, mar do rinde tú ar mhóran oile romhaind. Acht cheana a Thighearna atá an mhéidfin do mhaitheas iondadfa, go bfaicear dhúinne gur dhearmuid tú ar nuile peacaidh, agas gur ghoir tú find onuile iodhulacht, agas vrchoid ina rabhamar báite, do chum ard admhala hanmafa, & diumchur chroiche éigne ar fon fhirinde do Tfoifgeilfe ameafg do poibleach, ag denamh fiadhmuife lé tfaidhbhfe, agas lé teafbulaibh, agas ni fa mó léd Mhac ionmhuin Iofa, ar gceand & ar gcodhnach, neoch rér thindfgain tú finde do dhenamh cofmhuil, do chum ar mbeith cofmhuil ris an tan fhoillfidheas fé é féin ina ghloir. A Thighearna

and many other grevous synnes whereof we now accuse our selves before thee, thow mightest moste justly have gyven us up to reprobate mynds and induration of our hartes, as thow haste done others. But suche is thy goodnes, O Lord, that thow semest to forget all our offences, and haste called us of thy good pleasure frome all idolatries into this Citie most Christianlye refourmed, to professe thy name, and to suffer some crosse amongeste thy people for thy trewth and Gospell's sake; and so to be thy wytnesses with thy Prophets and Apostles, yea, with thy dearely beloved Sonne Jesus Christ our head, to whome thow dost begynne here to fashon us lyke, that in his glorie we may also be lyke hym when he shall appeare. O Lord God,

arna, & a Dhé créd ſinde féin ar abſuil tuſa agſoillſiughadh na ngráſſa. A Thighearna thairiſe maith dhúinn ar neamh mbuideachas, & ar nuile peacaidh, ar grádh Ioſa Crioſd, a Athair ghrádhaidh médaigh do Sbiorad naomhtha féin iondaind fós, do theagaſg ar gcroidheadh do ghairm Abba, Athair inmhuin, agas do dhaingniughadh dhuínn ar dtogha tſioruighthe ag Crioſd, agas dſoillſiughadh a thoile dhúinn ni ſa lia, agas niſa liá, & dar gceangal a tſirindeſe. Iondas go bſédam ar mbeatha do chaitheamh, & bás dfulang ſa bſirinde ſin, & gomadh éidir lind do bhridh oibríghe an Sbioraid adubhramar, cúntus do thabhairt nar gcreideamh, da gach nduine iarrſas oraind é, le caibhneas, agas lé ceart agas lé cóir, mar ataid móran agar nithimradh, agas ag tabhairt ſgandaile dhuínn, mar do bheithmaois nar lucht vilc imarcaidh, gomá hamhlaidh ſin anois ar bſaicſin ar ndeaghbheathaine ag Crioſd, bhus éidir leó

what are we upon whome thowe shuldest shewe this great mercye? O moste lovynge Lord, forgyve us our unthankefulnes, and all our synnes for Jesus Christ's sake. O heavenly Father, increase thy Holy Spirit in us; to teache our hartes to cry Abba, deare Father! to assure us of our eternal election in Christ; to revele thy wyll more and more towards us; to confirme us so in thy trewthe, that we may lyve and dye therein; and that by the power of the same Spirit, we may boldely gyve an accompts of our faith to all men with humblenes and mekenes, that where as they backbyte and slaunder us as evyll doers, they may be ashamed and once stopp their mowthes, seinge our good conversation in Christ Iesu,

náire dá ngabhail fan fgandail do bhe irid go neimhchiontach dhúinne, & ambeoil do dhrud ó adhbhur na fgandaile fin. Atamaoid fós gud ghératach a Thighearna, an coimhthionolfa do bheandachadh, agas do riaghladh do mholadh hanma naomhtha féin. Atamaoid fós gud ghuidhe, thú féin do bheith nar bfochair, agas a meafg do chloinde do ní tinol atainm Diadha féin, agas atamuid gud ghuidhe bheith abfochair, agas abfarradh, ar nuile bhrathar Criofduidhe ar feadh an domhain go himlán. Iondas gomadh éidir leó, agas linde do bhridh bhrofnuidhe Sbioraid na firinde, gan féchain do chuntabhairt tfaoghalta, fá bheith agiarraidh honorafa amháin agas do ghloire, agas ag adhmholadh hanma naomhtha atá beanduighthe afaoghal na faoghal.

¶ BIODH AMHLUIDH

¶ MODH

for whose sake we beseche thee, O Lord God, to guyde, governe, and prosper this our enterprise in assemblinge our Bretherne to prayse thy holie name. And not onely to be here present with us thy children according to thy promesee, but also mercifullie to assist thy like persecuted people, our Bretherne, gathered in all other places, that they and we, consentinge together in one spirite and truethe, may (all worldly respectes set a part) seke thy onely honor and glorie in all our and their Assemblies. So be it.

MODH CE

ASNVIGHE NA NOGA-
nach fol chaithid Suiper an Tighe-
arna, agas foirceadul aithghearr
an chreidimh Chriostaidhe
and fo fiós.

¶ AN MAIGHISTIR.

CIA ina gcreideand tuffa, a óg-
anaigh?

An Deifcibul.

Creidimfe an Diá Athair, agas ina Mhac Iofa Crioſd, agas andfa Sbiorad naomh. Agas ní fhuil mo tfúil ré flánughadh dothaobh ele, acht dontaobhfin amháin.

M. An Tathair, an Mhac, agas an Sbiorad naomh, ané go bfuilid acht ina naóndia amhain?

D. Ní fhuilid gan amharus, acht ina na

The manner to examine children before they are admitted to the SUPPER OF THE LORD.

The Master.

In whom dost thou believe, child?

The Disciple.

I believe in God the Father, and in his Son Jesus Christ, and in the Holy Ghost, and look to be saved by none other but by them alone.

M. The Father the son, and the Holy Ghost, are they any more than one God?

D. No truly although they be

ondia, gé táid edir dhealaidhthe adtrí pearſandaibh.

M. Ané nach bfuilid Dee eile and, aga bfuil comas, agas cumhachta do peacaidh do mhaitheamh dhuitſe, acht antaóndia ſin amháin?

D. Is dearbh nach bfuil ſin and, agas gebé iarras maitheamh a phecadh, ar chreatuír eile. Acht amháin ar an Gcruthuighthoir, atá ſé ar ſeachran ſligheadh, agas anairde aineoluis thoile Dé.

M. Cia tug éolas thoile De dhuitſe, mar ſin, dorágha nach bſedaid aing il no naoimh, ar peacaidh do mhaitheamh dhúinne, acht Diá ſéin na aonar?

D. Briathra Dé ſéin ina bfuil a thoil ſollus donuile ádhamhchloind, & damhſa gurab fiór an ní adubhramar, óir iarraidh ſin oraind, gan mai theamhnas ar peacadh diarraidh, acht ar an Nathair neamhdha amháin anainm a Mhic Iosa Crioſd.

M. Ciondas elé thuigeas tú na briathra

distinct in three persons.

M. Are there no other Gods who are able to forgive thy sin, but this one God alone?

D. No truly, and whosoever seeks forgiveness from any other creature save from the Creator alone, he is in error, and in total ignorance of the will of God.

M. Who gave thee thy knowledge of the will of God so as that thou canst say that neither angels nor saints can forgive our sins, but God alone.

D. The word of God himself in which his will is revealed to the children of Adam, and from which I learn that what we have said is true, for it requires of us to seek forgiveness of sin from none but from our Heavenly Father alone in the name of his Son Jesus Christ.

M. How then dost thou understand the words

thra do labhair Criofd rena Eafpuluibh, antan do iarr fé orra, an Soifgél dfoillfiudhadh dona huile chre atuiribh, & an Sbiorad naomh do ghabhail chuca, agas gebé damaithfidis a peacaidh, go maithfeadh fefean a peacaidh doibhfin, & gebé dá nach maithfidis a peacaidh, nach maitfeadh fefean a peacaidh doibh?

D. Is mar fo thuigimfe fin .i. gur iarr Criofd ar a Eafpuluibh, agas ar a fliocht, a thrócaire féin, agas a ghráfa dfurail ar gach énduine, agas an mhéid dibh do dhénadh aithridhe, iadfan na ainmfean dfoillfiughadh go rabhadar a peacaidh ar na maith eamh dhóibh. Agas an chuid eile do dhiultfadh aithrighe do dhenamh. Gombedis a peacaidh ceangaibte dhiobh, gan amaitheamh dhó ibh, agas go ndénadh Diá dighaltus orra.

M. Créd eile cuid an Tfagairt no an Mhinifiir do maitheamh na pea-

O.

which Christ spoke to his disciples when he commanded them to preach the Gospel to every creature, and to bid them receive the Holy Ghost, and said that to whomsoever they forgave their sins they should be forgiven, and to whomsoever they did not forgive their sins, they should not be forgiven?

D. It is in this way that I understand them, viz that Christ commanded his disciples and their successors to urge his mercy and his love on every man, and to preach to them in his name that to as many as repented, their sins were forgiven. And that to such as refused to repent, their sins would continue without forgiveness, and that God would punish them.

M. What place then has the priest or the minister in the forgiveness of sin,

eadh, antan gheallas ſé maitheamh a peacadh dona daoinibh do ní aithrighe?

D. Ata antainmſin féin miniſtir ag ſua ſcladh na ceiſdeſin, óir is inand é ré rágha, agas fear freafdail no frithoilte, murſin is fí a chuidſin donobairſin, freafdal bhriathar Tfoiſgel Dé, agas fritholugh na Sacramuinteadh do dhenamh, do réir Thiomna naomhtha Dé, agas is ris féin amhain bheanas na peacaidh do maitheamh, lé oibriughadh a Sbioraid naomh, agas nir dheónaidh ſé na cumhachta ſin dfáith nó Deaſpol, nó dénduine ele riamh, acht Dioſa Crioſd féin amháin.

M. Créd íſuim do chreidimh maſeadh?

D. Gurabé Diá Athair Ioſa Crioſd ar Dtighearna (& ar Nathairne · vile) is toſſach, agas is adhbhur prindſipalta dá gach vile ní, agas go bfuil ſé aga riaghladh, as nach dentar én ní gan a ordughadh, agas a fhreſdal.

Nadhiaidh

when forgiveness of sin is promised by them to those who repent?

D. The word minister answers the question, for it is equivalent to saying, one who administers or dispenses, which is their share of the work, administering the word of God's Gospel, and dispensing the Sacraments, according to God's holy revelation, for to himself alone belongs the forgiveness of sins, with the inworking of his Holy Spirit, and he never communicated this power to prophet or to disciple, or to any other man, save to Jesus Christ alone.

M. What then is the sum of thy faith?

D. That God the Father of our Lord Jesus Christ (and the Father of us all) is the beginning and principal cause of all things, and that he governs, and that nothing is done without his appointment and his providence.

Nadhiaidh ſin go dtainic a Mhac Iofa Crioſd anuas ſa ſaoghal, & gur choimhlion ſé gach vile ní mſheadhma dar ſlánughadhne, & gondeach aidh ſé ſúas ar Neamh, mur a bſuil ſe ar deaſlaimh an Athar, & gurab aige atá gach vile chumhachta ar neamh, agas ar talmhuin, agas go dtiucfa ſé aris aſsin, do dhenamh bhreitheamhnais ar an tſaoghal go huilidhe. Tuilleadh eile fós gurab Diá firindeach an Sbiorad naomh, arſon gurabé brígh, agas neart, & cumhachta Dé é, agas gurabé chuireas agcló nar croidheadhaibh na geallaidh do rindeadh dhúinn an Iofa Crioſd. Agas ſa dheóigh go bſuil an Eagluis ar na naomhadh, & ar na faóradh ona peacaibh, trid thrócaire Dhé. Agas go néreochaidh ſí taréis na beathadhſa, do chum na beathadh ſuthaine.

M. Ané gurab lór dhúinn ſin do thuigſin, agas do chreideamh gan én ndeaghghniomh do dhenamh oſin

O. 2.

After that, that His Son Jesus Christ came down to the world, and that he performed all things necessary for our salvation, and that he ascended into Heaven, where he is at the right hand of the Father, and that all power is his in heaven, and on earth, and that he shall come again thence to judge the whole world. Farther, that the Holy Ghost is true God because that he is the substance, the strength, and the power of God, and that it is he that impresses on our hearts the promises made to us in Jesus Christ. And finally that the church is sanctified and delivered from her sins by the mercy of God, and that she shall rise after this life to life eternal.

M. Is it enough for us to understand this and to believe without doing one good deed from thence forward?

amach?

D. Ní lór gan amharus.

M. Créd eile iarras Dia oraind maille ris an gcreideamhfa do bheith aga ind?

D. Iarraidh fé oruind feirbhis do dhenamh dó ler gcorpaibh, & ler gcroidheadhaibh go huilighe.

M. Ciondas is denta dhúinn an tfeirbhis fin dó, an do réir aitheantadh Dé féin, no an do réir mar do chumadar daóine reacht dúinn, nó an do réir ar dtoile, agas ar meanman féin?

D. Do réir aitheantadh Dé is denta dhúinn feirbhis dó, agas ní do réir reachta daónna, no do réir ar meanman féin no ar dtoile.

M. Ané go nabrad tuffa nach bfuil dfiachaibh oruind an reacht dochumadar daóine romhaind, agas go háirighe vachtarain na Heagluife, fin do chongbhail, agas feirbhis, do réir mar do ghnáthaidh fiadfan do dhenamh do Dhia?

D. Adeirim

D. No, indeed.

M. What more does God require of us besides faith?

D. He requires of us to serve him with our bodies and with our hearts altogether.

M. How are we to perform this service to him; is it according to the commandments of God, or is it according as men may require of us, or according to our own will and mind?

D. According to the commandments of God he is to be served, and not according to the requirements of men, or our own mind and will.

M. Dost thou say that we are not bound to obey the commandments of men, and especially of the rulers of the church, and to serve God according as they have served him?

D. Adeirim go firindeach, nach bfuil dfiachaibh oruind én ghnáthughadh atá anadhaidh bhriathar Ndé do leanmhuin, agas fós gur chumadar na Sagairt, moran do ghnathughadh feirbhife dhúinn, do ní maois do Dhiá dar leófan, agas gurab eafonoir do Dhiá a lán dibh.

M. Créd do bhéir ortfa fin do ragha, ane gurab glioca tuffa ina fad?

D. Ni has moghliocas féin ata modhócas, acht ambriathraibh Dé, ina bfuil follus gurab eafonoir do Dhiá moran do tfeirbhis na Sagart feachranach, oír ní hacafan atá reacht do chuma dhúinn, & ní mó is againd féin. Acht ag Diá féin amháin, agas go speifialta, ni dhlighma oid vmhla don reacht do chumadarfan anadhaidh reachta Dé.

M. Créd eile an tflighe dobáil leatfado ghabhail chugad do thabhairt onora do Dhiá, acht an tflighe do ghnáthuigheadar do tfindfir romhad, agas do theagaifg an Pápa, agas

D. I say in truth, that we are not bound to follow any practice which is contrary to the word of God and farther that the priests imposed many observances on us, which we shall perform to God to our reproach, and that most of them were a dishonour to God.

M. What makes thee say so, is it that thou art wiser than they?

D. My hope is not in my own wisdom but in the word of God from which it is clear that much of the service of the erring priests was a dishonour to God, for it is not they that have to order the service, nor we, but God only; and specially, we have no right to obey any law that is opposed to the law of God.

M. What other way wouldst thou desire to follow in order to honour God except that followed by thy forefathers, and which the Pope,

an Eagluis ré ſada dhaimſir?

D. Dobáil leamſa an tſlighe atá adtiomna Dhé do leanmhuin, óir do bhí ſí báite no abſolach, no ar na truailleadh go rómhor, ſa naimſir dochuaidh tharaind, do bhrigh ſha inte, agas ainbſioſa na Sagart, óir madhail lind dul adtéaghais neimhe, agas ſa mbeathaid ſuthain is ſí ar ſlighe dhíreach, briathra Dé deiſteacht, agas a aitheanta do choimhéd.

M. Ciá hiad aitheanta Dé, no ca mhéd atáid and?

D. Atáid a deith.

M. Sloind dúinn iád.

D. Is vruſa dhamſa ſin, óir do fhoghlaim mé íad, affan ſhitheadmhadh ca ibidíl do leabhar Exoduis, antan do labhair Diá na briathraſa ſiós. Is miſe an Tighearna do Dhiá, neoch tug thuſſa a talamh na Heghbhite: agas a teághais na daoirſe, na biódh Dee oile agad amfhiadhnaiſeſe. Na dena dhuit féin iomhaigh ghrafinte,

and the church taught for a long time?

D. I would desire to follow the way contained in the revelation of God, for it was dimmed, or concealed, or corrupted very much, in the time past, through the covetousness and ignorance of the priests, for if we desire to go to the heavenly house, and to enjoy eternal life, our direct way is to listen to the word of God, and to keep his commandments.

M. Which are the commandments of God or how many are there of them?

D. They are ten.

M. Repeat them for us.

D. It is easy for me to do so, for I have learned them in the twentieth chapter of the book of Exodus when God spoke these words.

I am the Lord thy God who brought thee out of the land of Egypt and out of the house of bondage. Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image

ghrafinte, no én fhighuir na neithe atá tfuas ar neamh, no ad talmhuin a bhos no anuiſceadhaibh faoí thalmhuin, ná geillſe dhoibh, agas na dena ſeirbhis dóibh, oír is miſe an Tighearna dó Dhiá, & is Diá edmhar mé, leanas aingidheacht na naithreach ar an gcloind, go nuige an tréas no an ceathramhadh cém no glún gheinealaidh ar an droing agambia mfuath. Agas fhoillſeochas trócaire do na miltibh don droing agambia mó ghrádh, agas choimhedas mhaitheanta. Na tabhair ainm an Tighearna do Dhiá féin a ndímhaoineas, óir gébé bhéras a ainm go dímhaoineach, ní budh neamhchiontach abfiadhnuiſe Dé é.

Cuimhnidh lá na Sabboide, do chongbhail a fáoire, dena hoibrighe a fé laithibh, agas huile tfaothar, acht a fé an feachtmhadh lá Sabboid no Sathurn an Tighearna do Dhiá, na dena én obuir fa ló fin, na dena féin, agas na dénadh do Mhac, agas na dénadh hinghean, no hóglach no do bhanóg

or any likeness of any thing that is in heaven above or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, for I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy to thousands of them that love me and keep my commandments. Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.

Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work, but the Seventh day is the Sabbath or Saturday of the Lord thy God. In it thou shalt not do any work, thou, nor thy son nor thy daughter, thy man-servant nor thy maid-servant,

lach, no hainmhidhe, no an taiſteallach bhias taoibh aſtoigh do dtárus, Oír do rinde an Tighearna neamh, & talamh a fé laithaibh, agas do rinde ſe an fhairrge fós, & gach ní dha bfuil inta fin, agas do ghabh fé comhnaidhe an feachtmhadhlá, vimeſin do bheandaigh an Tighearna an Sathurn, agas do naomh fé é. Tabhair onóir do Tathair féin, agas dod Mhathair, iondas go ſindfidhe do laithe ar an bférand do bhéra an Tighearna do Dhiá dhuit. Na dena marbhadh, na dena adhaltrus, na dena goid, na dena fiadhnuiſe bhreige anadhaigh do chomharſand, na fmuain duit féin árus do chomharſand, agas na fmuain dhuit féin bean do chomhurſand no a óglach, nó a bhanoglach, nó a bhó, nó a aſſal, no énní eile bheanas réd chomharfaind féin. Ag fin aitheanta Dé dona daoinibh .1. lé freaſtal Maoiſe do chloind Iſrahel, agas dá fliocht beandaighthe na ndiaigh.

M. Ciondas roindeas tú na haitheantafa?

nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Saturday (Sabbath day) and hallowed it. Honour thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox nor his ass, nor any thing that is thy neighbour's. These are the commandments of God to men, that is, by the hand of Moses to the children of Israel and to their blessed race after them.

M. How do you divide these commandments?

tafa ?

D. Roindfead ar tús indá thábhaill, & na dhiaighfin andeith naitheantaibh, agas ataid na haitheanta bheanas ris anonoir dhlighid daóine do thabhairt do Dhiá fa ched tabhaill, agas anonóir, agas an comhghrádh dhlighid daoine féin da chele fa dara tábhaill.

M. Ca mhéd aithne dhibh atá fa chéd tábhaill ?

D. Ataid a ceathair .i. gan dee eile do bheith againd, acht antaondia amhain, na dhiaighfin gan deilbh do dhenamh no do chumdach, & gan adhragh doibh, an tréas dibh gan ainm Dé do thabhairt nó do ghabhail andimhaoineas, agas fa dheoigh anfeachtmhadh lá do cho ngmhail na lá faóire.

M. Sa chéd aithne mar aniarrand Diá gan dee eile do bheith againd, ané go bfuil nar gcumhachtaibh dee eile do dhenamh ?

D. Ní fhuil cheana, acht atá nar gcu-

D. They are divided at first into two tables, and afterwards into ten commandments, and the commandments which concern the honour which men should give to God are in the first table, and the honour and love which men owe to one another are in the second table.

M. How many of these commandments are in the first table ?

D. There are four, namely, that we have no other Gods but the one God only, next that we are to make or form no images, and not to worship them, thirdly that we are not to take the name of God in vain, and finally that we are to keep the seventh day as a Sabbath.

M. In the first Commandment when God asks you to have no other Gods, is it that we have power to make other Gods ?

D. No indeed, but we have power

mhachtaibh a nonóir dhlighmaoid do naondia fhirindeach, dfurail ar chreatuiribh ele, agas antan donimaoid fin, atamaoid ag denamh dee eile dhúinn féin, go feadh ar nearta, óir antan do bheirmaoid buidheachas na dtioghlucadh fuaramar ó Dhiá do chreatuir ar neamh no ar talmhuin, anégmhais Dé amhain, no fós antan iarrmaoid fóirighin anma no maitheamh ar peacadh orra, madh aingil madh naoimh fad, atamaoid ag briffeadh na haithnefe, agas ag denamh dhee breige dhúinn féin.

M. Anabrand tú nach cóir dhúinn deilbh no iomhaigh do chumdach, no feacadh no adhradh dhoibh?

D. Ataimfe aga rágha fin, agas ní mé is údhdar andfin, acht an dara haithne don chéd tábhaill.

M. Créd do bheir ortfa fin do rádha, agas gur ghnáthach na dealbha, & na hiomhaighe againd fna Teampluibh mar fhighradhudh, & mar chomhtharradh

to give the honour which belongs to the one true God to other creatures, and when we do this, we make other Gods to ourselves, so far as we can, for when we give thanks for the gifts which we have received from God to any other creature in heaven or in earth save to God alone, or when we ask help for our souls or the forgiveness of sin from them, whether angels or saints, we are breaking this commandment, and making false gods for ourselves.

M. Dost thou say that we ought not to make forms or images, nor to bow to, nor to worship them?

D. I say so, and I am not the author of that, but the second commandment of the first table.

M. What makes thee say so, when it is customary for us to have forms and images in our churches as figures and as signs

comhtharradh cuimhnidhe ar Dh iá féin, agas ar na naomhaibh do fhulaing dochar ar fon na firinde, gé nach í a nonóir dhiadha dobher maois dóibh ?

D. Ní bfuil gnathughadh da fhad ar bioth, nach dleaghar a chur as, anuair is dearbhtha, a bheith anadhaigh aithne Dé, daréir fin dlighthear na hímhaighe, dofgrios arfon go bfuil diá agiarraidh gan a ndenamh, agas gan feacadh, agas gan adhradh dhóibh.

M. Créd eile an cuimhneachadh bhí as ar Dhiá no ar a naomhaibh againd.

D. A briathra féin, mar a bfuil fé aga thaifbenadh don tfaoghal, ó bheuluibh a fháitheadh, agas a eafpol, fa tfeintionma, agas fa tionma nuaidh atá ar na daingniughadh dhuinn lé páis a Mhic Iofa Criofd ar Dtighearna, agas na dhiaighfin, is deilbh fhirindeach dhó ar mbráthair no ar fiúr Chriftaidhe, atá anamhghar

to remind us of God himself and of the saints who suffered persecution for the truth, though it is not divine worship which we give them ?

D. There is no custom however long continued, which should not be given up, when it is proved to be opposed to the commandment of God, and accordingly the images should be destroyed because that God has commanded that they should not be made, nor bowed down to, nor worshipped.

M. How else are we to be reminded of God and the saints ?

D. By his own word, as it is made known to the world by the mouth of his prophets and his apostles, in the Old Testament and in the New Testament, and which is confirmed to us by the suffering of his Son Jesus Christ our Lord; and then our believing brother or sister who is in distress is a true representation to us,

no an anſhocair, agas iſiad dhligmaoid do chumdach, & ni deilbh chloch no mhaideagh no airgid no óir ar nach bſuil féidm cumhdaigh.

M. Is ingnadh nach roibhe ſin aga theagaſg dar ndaoinibh romhaind, agas é a naitheantaibh Dé?

D. Doghoideadar na Sagairt ſheachranacha a naitheneſe on pobul Chrioſtaighe, do chum na ndealbh bfallſaſa dochur mar ſgáileadhaibh breagacha abfiadhnuiſe an pobuil na ninadh féin, do tſeachna na faóthar do dhlighdis do dhenamh dona poibleachaibh, & fós ar ghrádh na tarbha tromghnáthuighe do bhí an pobal ainbfioſſach do thabhairt doibh anonóir na ndealbh mallaighe ſin.

M. Nach bſuil ceadaighthe dhuit v-air ar bioth ainm Dé do thabhairt a bfirinde no ambréig, no créd is modh miond dúinn muna bſuil?

D. Atá cedaighthe dhúinn Diá do thabhairt antan iarras breitheamh oraind

and it is they we ought to cherish, and not images of stone, or wood, or silver, or gold, which do not require to be cherished.

M. It is wonderful that this was not taught to men before now and that it is in God's commandments?

D. The erring priests stole away this commandment from the Christian people, that they might place these lying images before the people as deceiving shadows in their own place, and so escape the performance of their own duty to the people, and besides from love to the gain they might obtain from the ignorant people in honour of these accursed images.

M. Is it not lawful for thee at any time to use the name of God either in truth or falsehood, or how otherwise art thou to swear if not?

D. It is lawful for us to take the name of God when a judge requires us

oraind fiadhnuife na firinde do dhenamh aninadh no anait breitheamhnuis, do chur na hégiora ar gcul, agas do chumdach na córa, & afé Diá féin amhain dlighthear do thabhairt andfin, agas ní creatuir eile, ar neamh no ar talmhain.

M. Ané nach bfuil ceadaighthe dhúinn aingil no naoimh do thabhairt, mar mhiondaibh, agas gurab fuarraighe iad iná Diá?

D. Ní bfuil fin ceadaighthe ó Dhia dhúinn, acht é féin do bheith mar mhiond againd, agas dá réir fin is tarcaifne ar Dhiá, aingil nó naoimh no creatuir eile do luighe mar mhiond, agas fós na daóine luigheas lámha, nó vailfe, no cumhachta Riogh nó Tighearna, atáid ag denamh bhachlagh mbrégach dibh, & ag fadogh fheirge Dé na nadhaigh féin.

M. Ciondas eile is indearbhtha dhúinn ar comhradh féin da cheile antan bhias amharus againd arghlór

to give evidence and to speak truth in the place of judgment, so as to put down evil, and to maintain right, and it is God alone that is to be taken, and no other creature in heaven or in earth.

M. Are we not to swear in any case by angels or saints, and are they to be less esteemed than God?

D. That is not allowed us of God, but we are to swear by himself and accordingly it is dishonour to God to swear by angels or saints, and the men who swear by the hand, or nobility, or power of King or Lord, are making them a false support, and are rousing the anger of God against themselves.

M. How then can we ensure the truth of what we say to each other when we doubt

no ar chomhradh a cheile?

D. Abramaoid ifeadh, no ata fin mar fin, óir an mhéid bhias do bharr ca inte agad ar fin, is o vrchoid tig fé.

M. Cia é an lá da ngoireand tú an Tfabboid no an fathurrn, no ciondas is cóir a chonghmhail faór?

D. Goiream fin don tfeachtmhadh lá, agas dobé an lá da ngoirmaoidne diafathuirrn ag cloind Ifrahél é, & a fé an la ris a ráitear Día domhnaidh againde na Crioftaidhe é.

M. Créd tug an claochlodhfin ar an lá.

D. Ar fon chlaochloidh na nidhbart, óir amhail tug Iofa Criofd a fheoil féin, agas a fhuil na hidhbairt fhirindidh aninadh na niodhbart fcailighe no fighuralta, is mar fin tu cadh an Tfabboid fhírindeach, na fuaine futhain dúinne, lé hoffrail na hidbhbairte fin, agas is da dhearbhadh fin duínn do claochloidh eadh an lá adubhramar romhaind.

M. Créd

what is said by one another?

D. Let us say yea, or it is so, for whatever thou sayest beyond that cometh of evil.

M. Which day dost thou call the Sabbath or Saturday, or how is it to be kept holy?

D. I call the seventh day, the day which was called Saturday by the children of Israel, and it is the day called the Lord's day among us Christians.

M. What made this change of the day?

D. The change of the sacrifice, for as Jesus Christ gave his own flesh and blood as a true sacrifice in place of the sacrifices which were typical or figurative, so the true Sabbath is given us, as our everlasting rest, through the offering of that sacrifice, and it is in proof of that the day has been changed, as we have said.

M. Créd í an obair is indenta dhuinn ſa lóſin.

D. Ainm Dé deadarghuighe, & a tſoiſgel déiſteacht, agas comhnaidhe do dhenamh ó oibrighthibh corparrdha, acht mun tuga égiontas oraind andénamh.

M. Maſeadh atá cedaighthe dhuínn, oibrighe corporrdha do dhenamh ſa domhnach, da rabh feidhm iomarcach no riachtanas a leas oraind maille ré hegiontas no ré huireaſbhuidh.

D. Atá ſin lándearbhtha, óir is don duine do rindeadh an tſaóire da comhfhurtacht, gedheadh ni dlighthear ſo do thuigſin, acht ag cáſuibh ſpeſialta.

M. A Níad ſo ceathra haitheanta na céd tábhaille bheanas ris an modh mar is intuctha a onóir féin do Dia lé gach aón dínn?

D. Iſíad gan amharus.

M. Na ſé haitheanta eile do aírimh tú, cía ré mbeanaid?

M. What is the duty incumbent on us on that day?

D. To call upon the name of God, to hear the Gospel, and to rest from bodily labour, except in cases of necessity.

M. Then it is lawful for us to perform bodily labour on the Lord's day, if there be a necessity for such work, or if there be want pressing us?

D. That is clear, for the Sabbath was made for man's comfort, yet this is not to be understood, except in special cases.

M. Are these the four commandments of the first table which regard the manner in which God is to be honoured in each of them?

D. Yes, verily.

M. What do the other six commandments which thou hast recited regard?

D. Rer gcomharrſnaibh .ı. ris anonóir, agas ris an orraim, agas ris an vmhlacht dhlighmaoid féin do tha bhairt dar naithribh, dar maithribh, dar nuachtaranaibh Spiratalta agas Teampuralta, agas gach aón againd féin daroile do réir aitheanta, agas thoile Dé.

M. Ané go bſoghnand duínn do choimhlínadh, agas do choimhéd na naitheantaghſa, gan gníomh no obuir do dhenamh na nadhaigh?

D. Ní lór ſin amhain, acht maille ré gan gníomh do dhénamh na nadhaigh, atá dſiachaibh oraind gan ſmuaintiughadh, no toiliughadh na nadhaigh?

M. Agas an édir leatſa na haitheanta diadhaſa do choimhlinadh ſa modh mór naomhthaſa .ı. gan gniomh no toiliughadh do dhenamh na nadhaigh?

D. Ní hédir cheana liumſa, & nirbhédir lé hénneach doſhiol adhaimh na haitheanta do choimhlinadh mar

D. They regard our neighbours, namely, the honour, the respect, and the duty which we owe to our fathers and mothers, our spiritual and temporal rulers, and to each other according to the command and will of God.

M. Is it sufficient for the fulfilment of these commandments that we do nothing against them?

D. No verily, but besides doing nothing against them, it is required that we neither think nor will any thing against them.

M. And art thou bound to fulfil these commandments in this most holy manner, that thou must not will or do any thing against them?

D. It is indeed impossible for me, nor was it possible for any of the race of Adam, to fulfil these commandments.

mar a dubhramar, acht lé Hioſa Crioſd amháin. Ní hé gurab iſna haitheantaibh atá anuireaſbhuidhſe (óir atáid féin naomhtha) acht a dtruailleadh na náduire daónna, taréis peacaidh ar ſindſear atá anuireaſbhuidh, agas anurchoid, ódtig nach bfedmaoid na haitheanta ard bheandaighthe, úr naomhthaſa do choimhliuadh.

M. Ciá maſeadh choimhlinas íad indadſa no ar do tſon?

D. An Sbiorad náomh.

M. Maſeadh antán bhéras Diá an Sbiorad naomh dhuitſe, an éidir leat andſin a gcoimhlinadh go hiomlán nó go huilighe?

D. Ní héidir ſós.

M. Ciondas ſin? & Dia ag mallachadh, agas ag curſadh gach énduine nach gcoimhliónand a lagh, & aitheanta go hiomlán na nuile poncaibh.

D. Is fior ſin.

M. Créd í maſeadh an tſlighe lé bfaghand tuſſa ſlanughadh, agas ſaor-

P.

as we have said, save Jesus Christ alone. Not that there is any defect in the commandments (for they are holy) but from the corruption of human nature, arising from the sin of our first parents, and their transgression, whence it is that we cannot fulfil these most blessed and most holy commandments.

M. Who then is it that fulfils them in thee or for thee?

D. The Holy Spirit.

M. When God gives thee the Holy Spirit must thou then keep them perfectly?

D. No, verily.

M. How is that? and that God curseth every man who does not fulfil his law and his commandments in every point.

D. That is true.

M. How then canst thou obtain salvation and

radh ó mhallachadh Dé, agas gan tú a coimhlínadh an lagha no na naitheantadh.

D. Bás & páis an Tighearna Iofa Criofd, is en tflighe tflanuighe dhamh.

M. Ciondas atá fin fírindeach?

D. Atá mar fo, nach raibhe éruic eile and do ghébhadh an Tathair vaind ar fon ar peacadh, acht bás, & pais a Mhic, agas nir choimhlion énduine an lagh diadha, acht é amháin, agas ar bfulang bháis dó, tug fé beatha dhuínne lena bhás, agas ag coimh linadh an lagha dhó is ar arfoinne do choimhlion fé é, agas da bhrigh fin do rinde fe ar fíthne ré Dhiá Athair.

M. An bfuil dfiachaibh ortfa buideachas do thabhairt do Dhiá dachiond fin? no gach ní ar a mbia tféidhm diarraidh air?

D. Atá go deimhin, agas donim fin amghnáth vrrnaidhibh.

M. Cia ré ndenand tú hurrnaidhe?

D. Ré Día Athair a hucht, & anainm a Mhic

deliverance from the curse of God without fulfilling the law and the commandments?

D. The death and suffering of the Lord Jesus Christ is the only way of salvation for me.

M. How is that true?

D. Thus, that there was no other satisfaction which the Father could receive for sin from us but the death and suffering of his Son, and no man has fulfilled the Divine law but He alone, and upon his suffering death, he gave us life through his death, and on his fulfilling the law, it was for us that He fulfilled it, and accordingly he made our peace with God the Father.

M. Art thou bound to give thanks to God for this? and for every thing which thou must ask from him?

D. Yes verily, and I do so always in my prayers.

M. To whom dost thou pray?

D. To God the Father, from the bosom and in the name of

a Mhic Iofa Crioſd ar Dtighearna.

M. Nach dena tú vrrnaidhe ré Muire Oigh Mathair Iofa, agas ré hainglibh, agas ré heafpalaibh Dé, agas ré naomhaibh?

D. Ní dhén feaſta, óir ní fhuil Aidhne againd edraind, agas Diá Athar do choſg a fherge, acht Iofa Crioſd amhain.

M. Atá tuſſa marſin ag tarcaiſne ar mhuire, & ar ainglibh, & ar naomhaibh, ar fon nach iarrand tú orra, guidhe do dhenamh ré Diá ar do tſon.

D. Ní fhuilim, agas dobo leaſg leam tarcaiſne do dhenamh orra, óir atáid beandaighthe ó Dhiá, gedheadh ní bheanand doibh offic Chriofd do ghabhail chuca, & ní bhenand rinde ſin do thabhairt doibh.

M. Nach gabhand Crioſd impidhe a Mhathar oruinne dar faóradh?

D. Ní fhuil impighe no aidhneas dfiachaibh uirreſe no ar chreatuir ele do thabhairt ar Dhiá darſaóra

P. 2.

of his son Jesus Christ our Lord.

M. Dost thou not pray to the virgin Mary the mother of Jesus, and to angels, and to the Apostles of God, and to the Saints?

D. No, never, for we have no Advocate between us and God the Father to quench his wrath, but Jesus Christ alone.

M. Thou dost thus despise Mary, and the angels, and the saints, since thou dost not ask of them, to pray to God for thee.

D. By no means, I should be unwilling to despise them, for they are blessed of God, yet the office of Christ they have no right to assume, nor have we to attribute it to them.

M. Will not Christ be influenced by his mother to save us?

D. There is no influence nor advocacy which she or any other creature may use with God to save

dhne, acht ar Chriofd amhain, agas nir ghuidhthe Muire féin, no fáith no eafpal no náomh ele, acht antaondia amháin anainm a Mhic Iofa Criofd.

M. Créd ele a nonóir bhéras tú dona naomhaibh, agas do Muire?

D. Onoir ifmó fhedaimfe do thabhairt doibh. Diá dághmoladh ar fon a dtogha, agas a faorrtha dá ghráfuibh, agas da throcaire féin, anuair nar thuilleadar, acht damnadh, & na dhiaigh fin a ndeaghbheatha do leanmhuin mar is áil lé Diá a ghráfta féin do dhórtadh orra.

M. Créd ele dhénas tú red pátrun no red naomh duthaidh, nach guidheand tú é mar do rindeadar do tfindfir romhad?

D. Ní ghuidhim fós, & is feachrán do bhi ar mo tfindfearaibh, dodhíth eoluis an Scriptuir dhiadha, óir mu na bheith ainbfios orra, nibhiadh pá trún ele aca acht Criofd, oir is vaidhefin atá ar nainm againd, Criofiaighe

us but Jesus Christ alone, and neither Mary, nor any prophet, nor apostle, nor other saint are to be prayed unto, but the one God alone in the name of Christ his son.

M. What honour then shalt thou give to the saints and to Mary?

D. I may give them the greatest praise. I may praise God for their election, and their salvation by his grace and mercy, when they merited nothing but damnation, and after that for their holy lives, which they lived as God willed to pour his grace upon them.

M. How then shalt thou deal with thy patron or thy national saint if thou pray not to him, as thy forefathers did?

D. I do not pray to him, and it was error in my forefathers and want of Knowledge of the Divine Scriptures, for if they were not ignorant, they would have no patron but Christ, for it is from him we derive the name of Christians

ſtaighe do rágha rind, agas iſſé do chriochnaidh, agas do dhaingnigh ar ſlánughadhne, agas ſlánughadh agas ſóiridhin na nuile naomh ó thoſach an domhain.

M. Ciondas maſeadh do báil leat crábhugh do dhénamh no vrrnaighe? no aní do thoil an crábhudh do ſgri os go huilighe?

D. Narlége Diá ſin damhſa do ſmuaintiughadh no do labhairt, ſgrios crábhuidh, acht iſeadh do báil leam, mar iarras Diá oram féin, agas ar gach Crioſtaighe ele, crábhadh do chumhdach, agas vrrnaidhe do ghnáthughadh, ag eadarghuidhe an Athar neamhdha anainm a Mhic ar neiſteacht, agas ar niarratuis do thabhairt dúinn.

M. Caidh é an cor mar bhudh ail leat ſin do dhenamh, no an nós núa do báil leat do ghnáthughadh nar ghnáthaigheadar do tſindſir ag bre athnughadh gurab gliocca thu féin ina íadſan vile?

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and it is he that finished and confirmed our salvation, and the salvation and deliverance of all the saints from the beginning of the world.

M. How then wouldst thou worship or pray? Or wouldst thou destroy worship altogether?

D. God forbid, that I should think or speak of, the destroying of worship, but what I desire is, as God commands me, and every other Christian, to preserve worship, and to practise prayer, asking the heavenly Father in the name of the Son to hear us, and to grant us our desire.

M. How wouldst thou wish to do this, or what is the new way which thou wouldst seek to practise which thy forefathers never practised, believing that thou art wiser than they all?

D. Ní fhuil gliocas indamſa no an duine ele, acht mar is toil lé Día a thioghlaice féin do róind ar gach aón do nadhamchloind, agas ní ní nuá do báil leam do chuma, acht an riaghail agas an tordughadh vrrnaidhe do fhágamh ar Slánuightheoir Ioſa againd, ſin do leanmhuin, agas do ghnáthughadh ſa cháno in a dtuigmaoid féin é do réir riagh la an Sgriobtuir dhiadha.

M. Cait a bſuil an riaghail vrrnaidhe ſin cumtha ſa Scriphtuir.

D. Sa ſefeadh Caibidil do Tſoiſgel Matha lé beul Ioſa Criofd féin, ag tabhairt foirme vrrnaidhe da eaſpolaibh, aga radhá riú a nguidhe do dhénamh marſo, ar Nathairne atá ar neamh, &c.

M. An lór dhúinn ar nurrnaidhe do ghnáthughadh marſin, gan feirbhis ele do dhenamh do Dhiá, acht ar nguidhe féin amhain?

D. Ní lór.

M. Cred ele do bharr ar ſin ata dſiachaibh

D. There is no wisdom in me or in any other man, save as God wills to impart his gift to each one of Adam's race, and it is no new thing I would desire to follow, but the rule and method of prayer which our Saviour Jesus has left with us, that we might follow it, and practise it in that language in which we understand it according to the rule of the Holy Scripture.

M. Where is that rule of prayer set forth in Scripture?

D. In the sixth chapter of the Gospel of Matthew, by the mouth of Jesus Christ himself, giving a form of prayer to his apostles, saying to them to pray thus, Our Father which art in heaven, &c.

M. Is it enough for us to practise praying in this manner, without doing any other service to God, but our prayer alone?

D. No.

M. What else besides this are we bound to do?

chaibh oraind?

D. Aitheanta Dé do choimhlínadh go feadh ar gcumhachta, agas na Sacramuinte naomhtha do ghnáthughadh an Eagluis Dé, mar tfélaibh agas mar tfuaitheantaſſaibh ar ſlánuighe.

M. Ca mhéd Sacramuint atáid an Eagluis Chriofd ar Dtighearna.

D. Atáid dá Tfacramuint, Baiſteadh agas Suiper an Tighearna.

M. Caidhé na cuig Sacramuinte ele do ghnáthuigheadh aguind roimhe ſo?

D. Ní cóir Sacramuint do rádh riúſin do réir an Scriptuir, ge do chumadar daóine, mar Tfacramuintibh í-ad, & ós féladha ſlánuighe na Sacramuinte, ní dhligheand én neach agcuma acht Diá féin, neoch iſlé cumhachtaibh a Sbioraid, oibrigheas ſlanughadh chloinde hádhaimh na gcroidheadhaibh, antan ghabhaid ſad.

M. Créd í ciall Tfacramuinte an Bha-

D. To keep the commandments of God perfectly so far as in our power, and to observe the holy sacraments in the church of God, as seals and signs of our salvation.

M. How many sacraments are in the church of Christ our Lord.

D. There are two Sacraments, Baptism and the Lord's supper.

M. What are the other five Sacraments which were observed by us heretofore.

D. We should not call these Sacraments according to the Scriptures, although men observed them as Sacraments, and as the Sacraments are seals of salvation, no one has any right to appoint them but God, who by the power of his Spirit works salvation in the hearts of men when they are received by them.

M. What is the meaning of the Sacrament of Baptism?

iſtidh?

D. Is inand ciall dó againde na Crioſtaighe, agas an chiall do bhí ag teaſcadh timchill ris a ráitear circumciſio ſa tſeintiomna .ı. glanadh ó pheacadh do béarar dúinn and.

M. An and ſa nuiſce atá an bhrighſin na daóine baiſtear les do ghlanadh ó peacadh?

D. Ní hand, acht Sbiorad Dé oibrigheas, glanadh no maitheamhnas na peacadh agcroidheaghaibh na ndaóine, chuireas an ſuaitheantas naomhthaſa impa, nó ghabhas chuca é, & iſé ciall nó ſuim an Bhaiſtidh ſo ſios .ı. go nglantar iná Bhaiſteadh gach Crioſtaidhe lé ſuil Ioſa Crioſd, nó lé bhrigh dhórtaigh a ſhóla, agas nadhiaighſin go bſuil dfiachaibh oraind, ar naithbhreith do thuigſin, agas beatha bheandaighthe naomhtha nuaghlan do ghátbughadh oſin ſuas.

M. An bſuil ceadaighthe do mhnáibh baiſteadh do dhénamh deagla

D. The meaning of it is the same among us Christians, as that of the cutting around, called circumcision in the Old Testament, viz., cleansing from sin which is given to us in it.

M. Is it in the water that there is efficacy to cleanse those who are baptised from sin?

D. No, but the Spirit of God who works cleansing or the forgiveness of sin in the hearts of the men, who put this holy sign upon themselves, or who receive it unto them, and the meaning or purport of this Baptism is that in his Baptism every Christian is cleansed by the blood of Jesus Christ, or by the efficacy of the shedding of his blood, and after that we are bound to apprehend our regeneration, and to live from thenceforth a blessed, holy, and pure life.

M. Is it allowed to women to baptise from fear lest infants should die early?

bháis dſaghail go luath don chloind bhig?

D. Ní fhuil gan amharas, óir atá toirmiſce do mhnáibh briathra Dé do tſearmoín, agas ní dleaghar na Sacramuinte do fhreaſtal acht le Searmoin bhriathar Ndé, agas mar ſin ní cóir do mhnáibh baiſteadh do dhenamh.

M. Créd ele dá ndeachadh an leanamh dég gan Bhaiſteadh, nach baoghlach dhó adhamnadh ar ſon bhe ith gan Bhaiſteadh dhó?

D. Ní baoghlach, óir dá ngearra Diá a Tſaoghal, & é ar dteacht do tſliocht Chrioſtaighe dheagh chreidmigh, agas rún vmhla do ghabhail an Bhaiſtigh aca dhó, ní fhuil cuntabhairt dhamanta andſin, gidheadh ní cóir gan a Bhaiſteadh da ſíne Diá a tſaoghal nó gomadh intuctha do chum na Heagluiſe é.

M. Créd í anacmhaind is cóir do bheith ag denamh an Bhaiſtigh.

D. Briathra Dé, agas viſce do bheith

D. No it is not, for women are forbidden to preach the word of God, and it is not right to administer the Sacrament but with the preaching of the word of God, and on that account women should not baptise.

M. What if the little child die without Baptism, is he not in danger of perishing through being unbaptised?

D. There is no such danger, for if God shorten his days, and that he is born of Christian parents of pure faith, who proposed receiving baptism for him, there is no danger of damnation there, yet it is not right that he should not be baptised, if God spares him, or that he should not be admitted into the church.

M. What should be the outward observance in Baptism?

D. That the minister use the words of

ag an Miniſtir, & gan na neithe ele do gnáthuigheadh roimhefo ſa Ne agluis papanaidh do bheith aige.

M. Créd do bhéir ortſa ſin do rágha?

D. Do bheir cheana, gun fundamuint nó bun aig na Papanachaibh na modh Baiſtidh féin, óir ní fhédaid anós Baiſtidh atá aca do chumhdach lé Scriobhtuir diadha, agas ni na gcanóin choimhidigh nach dtu igeand anpobul dlighthear a fhreaſtal, acht ſa chanóin choitchind thu igſeas an coimhthinol go huilighe.

M. Créd da ngoireand tú Suiper an Tighearna.

D. Goirem ſin do Tfacramuint chuirp, agas fhola Iofa Criofd.

M. Ciondas is coir ſin do fhreafdal no do chaitheamh no créd an chiall atá ag an Tfacramuint ſin.

D. An modh freaſtail is cóir dobheith ar an Tfacramuintfe ata ſin follus ſa feſeadh Caibidil fithead do Tfoifceul Matha ſa gceathramhadh Caibidil dég do Tfoifceul Mairc ſa dara

God and water, and that none of the other things should be used by him which were used hitherto by the Popish church.

M. What makes you say so?

D. I say so, because that the Papists have no foundation or authority for their mode of Baptism, for they cannot support the form of baptism which they employ from Holy Scripture, nor is it in a strange language which the people do not understand that it should be administered, but in the common language which the whole congregation understands.

M. What is that which you call the Lord's Supper.

D. The Sacrament of the body and blood of Jesus Christ.

M. How should that Sacrament be administered or received, and what does it signify.

D. The mode of administering that Sacrament is clearly shewn in the twenty sixth chapter of the Gospel of Matthew, in the fourteenth chapter of the Gospel of Mark,

dara Caibidil tar fhithid do Tfoifcel Lúcais, agas fa naon Chaibidil dég don chéd Ebiftil do fcriobh Pól do chum na Gcórintach.

M. Nach é fin an modh bhudh gnáthach fa naifreand?

D. Ní hé go dearbh, óir atáid go díreach anadhaidh a chéile, nós freaftaíl na Sacramuintefe do reir Chriofd, agas na fuibhifceul, agas na neafpal, & nós anaifrind Papanaidh.

M. Ciondas ele is cóir an Tfacramuintfe do fhreaftal?

D. Lé haran agas lé fión do réir mar atá orduighthe ifna Caibidilibh adubhramar romhaind.

M. An bfuil antaranfin, & an fión acht mar gach aran ele no gach fión ele?

D. Ní hinand doibhfin, óir is aran naomhtha, agas fión naomhtha taréis ambeandaighthe íad, agas ní claochloighthear fubftaint anarain no an fhíona, gedheadh goirthear corp Criofd, agas fuil Chriofd dibh go dingmhalta, óir is í náduir na

in the twenty second chapter of the Gospel of Luke, and in the eleventh chapter of the first epistle of Paul to the Corinthians.

M. Is not that the mode that was usual in the mass?

D. No indeed, for they are directly opposed to each other, the mode of administering this Sacrament according to Christ, and the evangelists, and the apostles, and the mode followed in the Popish mass.

M. How then should this Sacrament be administered?

D. With bread and wine as ordered in the chapters we have mentioned already.

M. Are this bread and this wine just like any other bread and wine?

D. No, for after they are blessed they are holy bread and holy wine, but the substance of the bread and of the wine is not changed, yet they are called the body of Christ and the blood of Christ truly, for it is the nature of Sacraments that

Sacramuinteadh ainm an neithe darab Sacramuinteadha íad do bheith orra.

M. Ané nach bfuil fuil agas feoil Chri ofd andfin mar rug anógh é, & mar do céfadh go corporrdha é.

D. Ni fhuil fé mar fin and, óir atá fe go corporrdha ar deaflaimh an Athar ar neamh, mar theagaifgeas air teagail an chreidimh dhúinn, acht gé tá fé go Spioratalta lena chumha chtaibh fa Sacramuint naomhthafin

M. Créd elé tábhacht na Sacramuinte dhuinne rena caitheamh?

D. Is mór fin gan amharas, óir antan chaithmaoid an Tfacramuint go diongmhalta, fa modh inar orduigh Iofa ar Dtighearna dhúinn, caithmaoid, agas ólmaoid feoil, agas fuil Chriofd go fpioratalta, agas beathaighthear ar nanmanda lé corp, & lé fuil Iofa Criofd do chum na beathadh futhaine, & ní hand fanaran naomhthafa, is in iarrata dhúinn an flanughadh fin, acht ar neamh ag tógbhail

the names of the things of which they are Sacraments should be given to them.

M. Are not the flesh and the blood of Christ present as the virgin bore him, and as he was crucified in the body.

D. No, for his body is at the right haud of the Father in heaven, as the article of our faith teaches us, although he is spiritually with his power, present in that holy Sacrament.

M. What farther efficacy is there in our use of the Sacraments?

D. There is much indeed, for when we use the Sacrament aright, in the manner which Jesus our Lord commands, we eat and drink the body and the blood of Christ spiritually, and our souls are nourished by the body and the blood of Jesus Christ unto everlasting life, and it is not in this holy bread that we should seek our salvation but in heaven by raising up our minds to

tógbhail ar nintindeadh do chum nimhe mar a bfuil ar ſlanuighthoir Ioſa ar deaſlaimh a Athar, anglóir tſuthain, dófan maille ris an Athair neamhdha neamh-meaſarrdha, agas ris an Sbiorad neartmhar naomh, biodh gach vile orraim, agas onóir a faog-hal na faoghal.
¶ Amen.

¶ ALTACHADH ROimh bhíadh

ATáid na huile, ag feitheamh ar do fhreaſtalfa, a Dhé & a Thighearna, dfaghail bheathadh odlaimhſe ſa naimſir imchubhaidh. Is tuſſa thoirbhreas ambeatha dhóibh, agas iſiadfan chruindigheas í, agas lé ſofcladh do laimeſe, líontar íad dá gach vile dhe-

heaven, where the Saviour Jesus is at the right hand of the Father, in eternal glory, unto him with the divine, infinite Father, and the powerful Holy Spirit, be all praise and honour, world without end. Amen.

GRACE BEFORE MEALS.

All things depend upon thy providence, O Lord, to receive at thy hands due sustenance in time convenient. Thou givest to them, and they gather it; thou openest thy hand, and they are satisfied with all thy good things.

aghbheathaidh. A Athair neamhdha neoch is lán tobar na trócaire, atama oid guteadarghuidhe, do grafta do dhórtagh orainde do chland, & find féin agas na tióghlaicthefe dogheibhmaoid od laimh thrócairidhfe do bhe andachadh, anainm do Mhic Iofa Criofd ar Dtighearna.

¶ BIODH AMHLVIDH.

¶ Altachadh taréis bhídh.

DEnadh gach vile chinelach ar Dtighearna Diá dadhmoladh, denadh fós gach vile phobul fólas, & fubhachas ag ardmheas, agas ardmholadh a thrócaire. Oír atá a chaibhneas agas a ghrádh aithreamhail ar na dhor tadh go faidhbhir oraind, & mairidh a fhírinde tré bhioth fior.
Ar Nathairne atá ar néamh &c.

¶ Antí do chruthaigh, agas do cheandaigh & do bheathaigh anois find, goma beandaighthe é a faoghal na faoghal.

Oh Heavenly Father which art the full fountain of all goodness, we beseech thee to shew thy mercies upon us thy children, and to sanctify these gifts which we receive from thy merciful hand, in the name of thy Son Jesus Christ our Lord.

So be it.

GRACE AFTER MEALS.

Let all nations magnify the Lord : let all the people rejoice in praising and extolling his great mercies. For his fatherly kindness is plentifully shewed forth upon us, and the truth of his promise endureth for ever.

Our Father which art in Heaven, &c.

May He who created us, and bought us, and presently fed us, be blessed for ever and ever.

So be it.

faoghal. ¶ Biodh Amhluidh.

¶ Altachadh ele roimh proind.

A Táid fuile gach én neith ag fechain fuas, agas ag denamh muinidhne affadfa a Thighearna, is tú do bheir doibh bíadh, agas beatha anam iomchubhaidh, is tú fhoifceolas do lámh thoirbheartach, agas linas led bheandachadh gach vile bheó chreatuir. A Thighearna mhaith beandaigh finde, agas do thioghlaice andfo do gebhmaoid od mhór thoirbeartas trid Iofa Criofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachadh taréis proinde.

GLóir ag moladh, agas mór onóir duitfe a Athair vile chumhach taigh. Neoch dod mhaitheas neamhmeaffarrdha do chruthaidh duine do reir fhioghra féin, & do chofmhultuis, neoch fós do bheathaigh é, agas atá gach énla ag beathughadh gach vile

ANOTHER GRACE BEFORE MEALS.

The eyes of all things do look up and trust in thee O Lord: Thou givest them meat in due season: Thou openest Thine hand, and fillest with thy blessings every living creature. Good Lord, bless us and the gifts which we receive of thy large liberality through Jesus Christ our Lord. So be it.

GRACE AFTER MEALS.

Glory, praise, and honour, be unto thee, most merciful and omnipotent Father, who of thine infinite goodness hast created man in Thine own image and similitude, who also hast fed and daily feedest

bheó chreatuir lédláimh is truime toir bheartus, deonaigh dhúinne mar do oilis ar gcuirp thruaillighe les an mbeathaigh chorporrdhafa, go ma hamhluidhfin is toil leat ar nanmāda dolinadh, do thuigfe fhoirfi bhriathar mbéo do Mhic inmhuin Iofa Criofd, da dtiubhram glóir moladh, agas onóir anois, agas tré bhioth fiór.
Biodh Amhluidh. Ar Natharne, &c.

¶ Altachadh ele roimh proind.

A Dhé bhithbhuain, agas a Athair Iofa Criofd ar Dtighearna mar tugais toradh na talmhan, agas én laithe anaiér, agas eifg na fairrge, do bheathughadh na hadhamhchloinde agas fós tugais aithne dodchloind féin, le beul teafpal naomhtha, na tiogh laice fin do ghabhail, & buidheachas do thabhairt dá gciond, óir atá gach ní glan don ghlan, & ar na naomhadh léd bhriathraibhfe, agas lé hurrnaighe, deonaidh dhúinne na tioghlaicefe do

by thy most bountiful hand all living creatures: Grant unto us that as thou hast nourished these our mortal bodies with corporal food, so Thou wouldst replenish our souls with the perfect knowledge of thy beloved Son Jesus, to whom be praise, honour, and glory for ever.

So be it. Our Father, &c.

ANOTHER GRACE BEFORE MEALS.

Eternal and everlasting God, Father of our Lord Jesus Christ, who hast given the fruits of the earth, and the birds of the air, and the fish of the sea, for the sustenance of mankind, and hast commanded by the mouth of thy holy apostle, thy benefits to be received as from thine hands with thanksgiving, for to the clean all things are clean and sanctified by thy word and by prayer, grant unto us so

ghnáthughadh ſa modh meaſarrdha, as gotiucfa doileamhain ar gcorp, ar nanmanda do bheith vmhal, do ghlua facht in gach vile dheaghghniomh, dághmoladh hanma naomhthaſa tríd Iofa Criofd ar Dtighearna.

¶ Biodh Amhluidh.

¶ Altachach ele taréis Bhídh.

DIá na glóire, agas na gnáth fíthchaine, an tí do chruthaidh, agas do tfáor, agas do bheathaigh anois find, goma beandaighthe é tré bhioth fiór. ¶ Biodh Amhluidh.

DIá do choimhéd a Eagluiſe go huilighe: Día do chomhfhurtacht na ndaóine atá gan chomhfhurtacht aca: A Thighearna médaigh ar gcreidimh: a Thighearna ar grádh Criofd do Mhic dena trócaire ar na cinelaibh, & ar na poibleachaibh, aga bfuil do Tfoifceul aga fhoillfiughadh go firindeach, agas mar a bfuil daond

moderately to use these thy gifts present, that our bodies being refreshed, our souls may be more able to proceed in all good works to the praise of Thy holy name, through Jesus Christ our Lord. So be it.

ANOTHER GRACE AFTER MEALS.

The God of all glory and peace, who hath created, redeemed, and presently fed us, be blessed for ever. So be it.

May God preserve his whole church: may God comfort the men who are without comfort: Oh Lord, increase our faith: Oh Lord, for the sake of Christ thy Son shew mercy to the nations and the people among whom thy Gospel is faithfully declared, and

acht bheathadh, agas faſcadh ag ballaibh Criofd atá fa dhóchar, & foillfigh do réir do dheaghthoile gach vile chinelach lé folas faór oirrdheirc do bhriathar naomhtha, tríd Iofa Criofd ar Dtighearna. Biodh Amhluidh. Ar Nathairne atá ar, &c.

¶ MODH BEANDAighthe luinge ag dul diondfa idhe na fairrge.

¶ Abradh aón do chách marfo .i. an Stluradóir.

Beandaighidh ar long.

¶ Fregra cháich.

Go mbeandaighe Diá Athair í.

¶ An Stiu.

Beandaidhidh ar long.

¶ Fregra.

Go mbeandaighe Iofa Criofd í.

¶ An Stiu.

Beandaighidh ar long.

¶ Fregra.

Go mbeandaighe an Sbiorad naomh í.

¶ An Stiu.

Créd is eagail libh is Dia Athair libh?

¶ Freg.

Ní heagal én ní.

¶ An Stiu.

how there is security for life, and shelter for the members of Christ that are in trouble; and enlighten according to thy free will every nation with the free, glorious, light of thy holy word, through Jesus Christ our Lord. So be it.

Our Father which art in &c.

THE MANNER OF BLESSING A SHIP ON GOING TO SEA.

Let one of the crew say thus .i. The Steersman. Bless our ship. The rest respond, may God the Father bless her. The Steersman. Bless our ship. Response. May Jesus Christ bless her. The Steersman. Bless our ship. Response. May the Holy Spirit bless her. The Steersman. What do ye fear and that God the Father is with you? Response. We fear nothing.

¶ An Stiu.

Créd is eagail libh is Diá an Mac libh.

¶ Freg.

Ní heagail én ní.

¶ An Stiu.

Créd is eagail libh is Dia an Sbiorad naomh libh?

¶ Freg.

Ní heagail én ní.

¶ An Stiu.

¶ Diá Athair vile chumhachtach ar grádh a Mhic Iofa Criofd, lé comhfhurtacht an Sbioraid naomh, antaondia tug Cland Ifrahél tríd an muir ruaigh go mírbhuileach, agas tug Iónás adtir ambroind an mhíl mhóir & tug Pól eafpol, agas a long gona foirind ó onfadh iomarcach, agas ó dheartan doininde, dar faóradhne, agas dar fé nadh, agas dar mbeandughadh, & dar mbreith lé fén, agas lé foinind, agas lé fólas do chum chuain, agas chaluidh do réir a thoile diadha féin. An ní la rrmaoid air ag rádha. Ar Nathairne atá ar neamh &c. Abradh cach vile. ¶ Biodh Amhluidh.

Q. 2.

The Steersman. What do ye fear, and that God the Son is with you. Response. We fear nothing. The Steersman. What do ye fear and that God the Holy Spirit is with you? Reponse. We fear nothing. The Steersman. May the Almighty God for the sake of his Son Jesus Christ, through the comfort of the Holy Ghost, the one God who brought the children of Israel through the Red Sea miraculously, and brought Jonah to land out of the whale's belly, and brought the apostle Paul, and his ship, with the crew, out of the great tempest, and out of the fierce storm, save us, and sanctify us, and bless us, and carry us on with quiet, and favouring winds, and comfort, over the sea, and in to the harbour, according to his own good will. Which thing we desire from him saying, Our Father which art in heaven, &c. Let all the rest say, So be it.

¶ AN PAIDEAR AME

adarthacht dhána.

Ar Nathairne atá ar neamh
O ſé moghean bheith gudghairm
Ag ſin mo bheatha is mo bhrígh,
Go madh beandaighthe a Rí htainm,

Inte atá ſonas is ſíth,
Gan donas, gan díth go bráth,
Go dtí do Righe is do reacht,
Go ſgaoile do cheart ar chách.

Do thoil goma denta dhúinn
Adtalmhuin gach duil dar dhealbh
Mar do níd aingil gan chré
Thuas a bflaithes Dé gé dearbh.

Beatha na hanma ſa chuirp,
O tharrla dhuit bheith rer mbáidh,
Ar naran laoithuil gach laói,
Tabhair dhuinn gan dlaói gan dáil.

Na fiachasa dhlighir dhíun,
Maith dhúinn gan a ndíl do ghnáth
Maith dhúinn ar peachaidh go léir
Amhail

THE PATER IN METRE.

Our Father which art in heaven
Since it is my delight to entreat thee
Such being my life and my health
Blessed O King be thy name,
In it is happiness and peace,
Without misery or want for ever,
Let thy kingdom and government come
Let thy right be extended over others.
Let thy will be done by us
On earth by every creature thou hast made
As is done by the angels who are spirits
Above in the heaven of God in truth.
Life for the soul and the body
Since so it is that thou are merciful to us,
Our daily bread each day
Give us without stint or delay
Those debts which we owe to thee
Forgive us, without exacting them always,
Forgive to us all our sins.

AN PAIDEAR.

Amhail mhaithmaoid féin do chách.

O thrén ar namhad a Ri,
Dén coimheud is dín dod tfliocht,
Bí anadhaigh ambuadhridh línd,
Is na lég find ar aniocht.

Edir anam agas chorp,
Saorfa find ó olc gach lá
Ríghe agas onóir is neart,
Ar gach líne ós leat atá.
¶ Ar Nathairne, &c.

As we forgive theirs to others.
From the power of our enemy, O King,
Preserve and protect thy seed,
Aid us against our temptations,
And leave us not in our sin.
Soul and body together,
Deliver us from evil each day,
Kingdom and glory and power,
For they are thine for all time.
Our Father, &c.

amhail.

ATá a fhios agamfa, go ndénad daoine cúirialta édtroma, fgige agas fochuidmheadh, fanamhad fan tfaóthar mbeagfa, ar fon gan fnas fileadh do bheith ar na briathraibh, agas gan chruás do bheith ifna foclaibh, agas matá vireafbhuidh fhoclorachta no chearta fcribhtha, nó litre aninadh litre na leabharfa, níhingnadh fin do bheith amhluidh, ar fon nach raibhe énfhocal gaoidhelce ag fe ar bhuailte an chló, acht do thuairim no do bharamhail an cló do chur fiós. Agas atá fós a dheirbhfhios agam, go ndénaid na Papanaigh, agas go fpefialta na fean Tfagairt fcaiteacha, fgeth afcandaile amadhaigh féin, agas gurab míchlu, agas mafla mó luaidhidheacht vathadh arfon mhoibre, gedheadh nimefde fin, agas adeirim do réir póil, da ndenaind toil na ndaóine nachar fhearbhonta díleas do Chriofd mé, agas fós ni mefte an fhirinde

A Lawful Apology.

I know well that ingenious, careless men will ridicule and laugh at, and mock this little work because that the language wants the polish of the poets, and because the words want force; and if there be a defect in the words used, or in the mode of writing them, or if one letter be substituted for another in this book, this is not to be wondered at, as the printer had not one word of Gaelic, but printed by chance or by guess. And I know full well that the Papists, and especially the old abusive priests will vomit scandal against myself, and that my reward from them for my work will be defamation and reproach, but I am not the worse of that, and I say as Paul said, that if I do the will of men I am not a faithful servant to Christ, and farther the truth does not suf-

rinde na daóithe dá dimoladh, agas murtá arún agam cuidiughadh les na Crioſtaidhibh ſimplidhe ghébhas mo dheaghthoil lé gean maith, agas nach gcuireand mhuireaſbhadha an athais oram, mar ſin don taoibh eile budh fadogh fúm, cáineadh na pápanach dombhroſnughadh, do tſiór labhairt, agas do tſiór ſcriobhadh na ſírinde, agas do tſiór nochtadh a nurchoideſean ar ſad mo bheathadh go himlan, oír ní dheachaidh fáith nó eaſbal no Mac Dé féin as, gan toibheim dfaghail óna ſagartaibh, agas ó naimhdibh na ſírinde, gedheadh rugadar buaidh lé fóighide, tre chumhachtaibh Dé, do naondia fhírindeach ſin adtrí pearſandaibh .1. An Tathair trén trócaireach, agas an Mac maiſeach mírbhuileach, agas an Sbiorad neartmhar náomh, biodh gach vile orraim onóir agas ardghlóir anois & a ſaoghal na ſaoghal. Amen.

Q. 4.

fer by the reproaches of the wicked, and as it is my purpose to aid plain Christians who receive my good will with pleasure, and who will not reproach me with my defects, so also on the other hand, it is far from my wish to provoke abuse from Papists in always speaking and always writing the truth and in always pointing out their errors so long as I live; for neither prophet, nor apostle, nor even the Son of God himself escaped abuse from the priests, and from the enemies of the truth, yet they overcame by patience, through the power of God. To the one God in three persons, viz., the powerful, merciful Father, and the fair, marvellous Son, and the powerful, Holy Spirit, be all praise, honour, and glory, now and for ever, Amen.

¶ Mairg darab foirbh an faoghal,
A mhoirnd is mairg do ghébhadh
Dambé ar frían ris an faoghal,
Baoghal riar Dé gan denamh.

¶ Do chuir don chrondfa an chíogha
fondfa díona vm fhuil ébha.

DO CRIO-

CHNVIGHEADH AN leabhrán beag fo, lé Heafbug Indfeadh gall, an .24. lá do Mhi Aprile fa feachtmhadh bliadhain tar thrí fithid agas ar chuig céd, agas ar Mhíle bliadháin dandaladh ar Dtighearna Iofa Criofd. Sa gcuigeadh bliadháin tar fhíthid do Ríghe na Rioghna ro chumhachtaighe MARIE Banrighan na Halban.

¶ GRAS Dé is na thós atámuid
NI ránuic fé fós finid.

Woe to them with whom the world is prosperous,
Woe to them who obtain its favour,
If our tie be to the world,
There is danger that the will of God is not done.

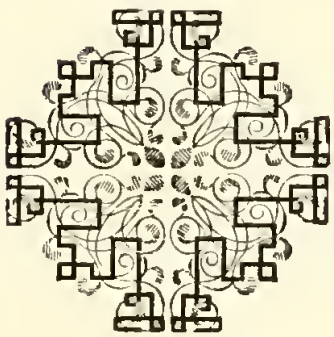
The sorrow of this tree has placed
A protecting hoop round the blood of Eve.

This little book was finished by the Bishop of the Isles on the 24th day of the month of Aprile in the fifteen hundred and sixty seventh year of the annals of our Lord Jesus Christ. In the twenty fifth year of the reign of the most powerful Queen Marie, Queen of Alban.

The Grace of God in its beginning we are,
It has not yet reached an end.

DO BVAILE

ADH SO AG CLO AN
DVN EDIN LE RO-
IBEART LEKPREVIK
24. APrilis. 1567.



Printed at Edinburgh by Robert Lekprevik
the 24th of April 1567.

CORRECTIONS.

Page 1, line 9, English, *after* 'increased' *insert*, 'in him.'
Page 6, line 11, *for* 'aòn,' *read* 'aón.'
Page 13, line 15, *for* 'mhòr,' *read* 'mhór.'
Page 18, line 8, *for* 'dhas,' *read* 'dhao.'
Page 36, line 4, *for* 'isè,' *read* 'isé.'
Page 40, line 4, *for* 'dfoillsuighadh,' *read* 'dfoillsiughadh.'
Page 52, line 18, *for* 'suas,' *read* 'suás.'
Page 53, line 13, *for* 'mheidsin,' *read* 'mhéidsin.'
Page 58, last line, *for* 'chuimhori-' *read* 'chuimhni-'
Page 61, line 7, *for* 'neach,' *read* 'reach.'
Page 70, last line, *for* 'is,' *read* 'in.'
Page 108, last line, *for* 'thabhairt,' *read* 'thabhairt.'